PAPERS OF THE HISTORICAL SOCIETY OF DELAWARE

LVII

BARRATT'S CHAPEL AND METHODISM

HISTORICAL ADDRESS DELIVERED BEFORE FORTY-THIRD WILMINGTON ANNUAL CONFERENCE, AT ASBURY METHODIST EPISCOPAL CHURCH, WILMINGTON, DELAWARE, ON FRIDAY, MARCH 17TH, 1911

BY

HON. NORRIS S. BARRATT

Judge Court of Common Pleas No. 2, Philadelphia, First Judicial District of Pennsylvania; Member of the Historical Societies of Delaware, Pennsylvania and Virginia

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Norris S. Rawatt.

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1780 BARRATT'S CHAPEL—1911

KENT COUNTY DELAWARE

BARRATT'S CHAPEL AND METHODISM

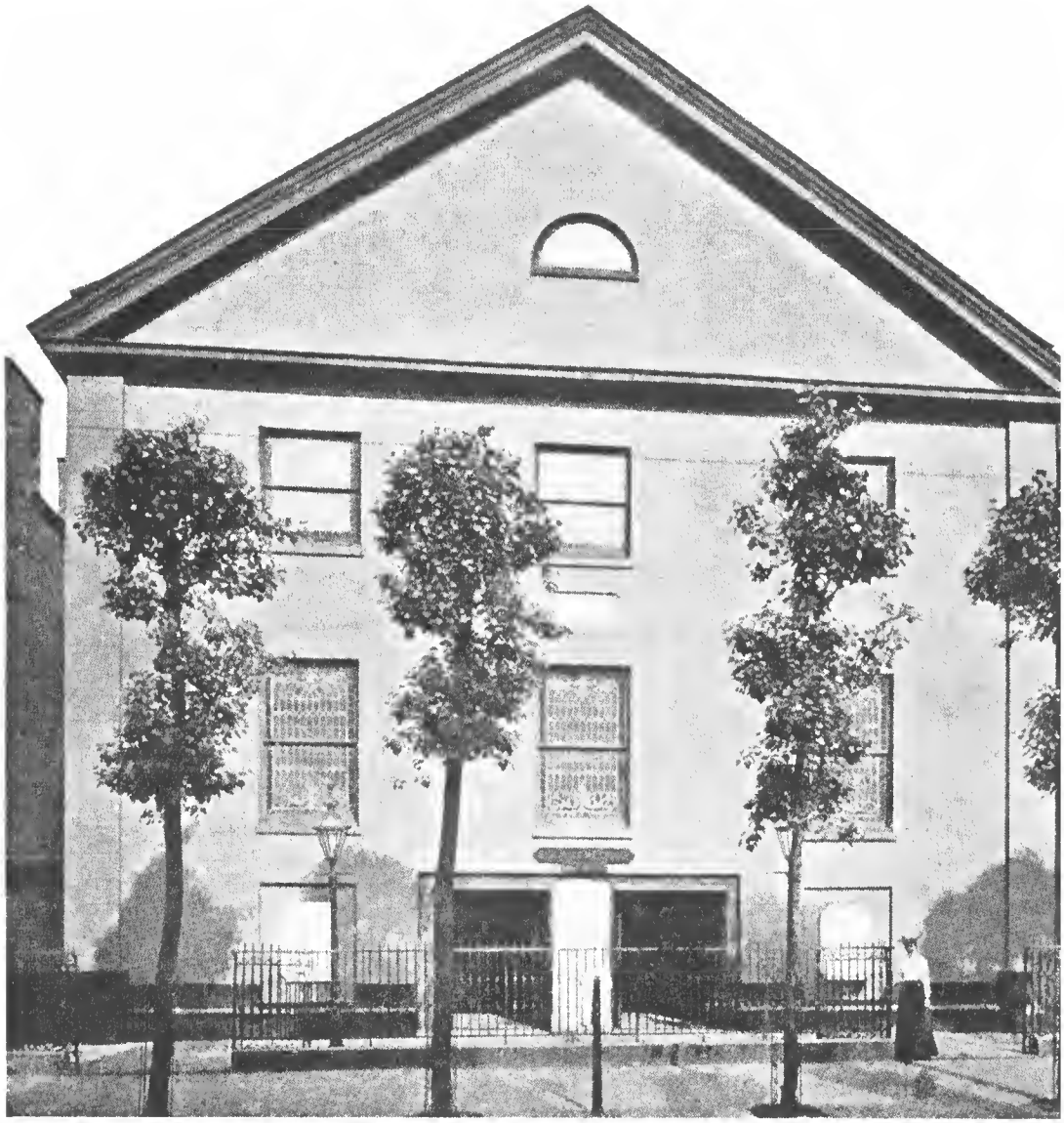
AMONG the historic buildings of Delaware Barratt's Chapel, known as the "Cradle of Methodism," holds a prominent place, not only because it is the spot where Bishops Thomas Coke and Francis Asbury first met in America and arranged the preliminaries for forming the Methodist Episcopal Church in this country, but for the additional reason it was there sacramental ordinances were first administered in America by duly authorized Methodist preachers to Methodist communicants. It has a history to be proud of and Methodists are proud of it. To them it has always been a sacred place. To those who know its history the revivals of religion, the prayers and blessings, the unselfish work and labor of those great preachers Coke, Asbury, Garrettson, Pilmore, Cooper and others who as faithful ministers of Christ carried the message of salvation to the people of this country, this chapel

cannot be entered without emotion. It is also the third oldest Methodist church edifice in the world, St. George's, Philadelphia, the first, having been dedicated November, 1769. I do not intend to give you an extended account of the origin of Methodism, when there are so many histories of it easily accessible. Tyerman, Stevens, Lednum, Bangs, Daniel, Wakeley, Simpson, Buckley, and a host of others have done such full justice to the subject that it leaves nothing to be desired. It seems like an affectation of ecclesiastical learning to even refer to them and I merely do so now, by way of grateful acknowledgment for my indebtedness for many facts and as a verification of family traditions—"Which we have heard and known and our fathers have told us—That the generation to come might know them, even the children which should be born; who should arise and declare them to their children."[1]

As Delawareans by birth and ancestry, it is interesting to us particularly, because this great religious work was planned and commenced by our forefathers. Among my ancestors on the Delaware-Maryland Peninsula were:

Philip Barratt, who was in Cecil Co., Maryland, 1678
William Merritt, who was in Cecil Co., Maryland, 1676
Francis Neall, who was in Talbot Co., Maryland, 1661
James Wilson, Sr., who was in Talbot Co., Maryland, 1690
Thomas Nock, who was in Talbot Co., Maryland, 1691.
Thomas Eyre, who was in Northampton Co., Virginia, 1657
Thomas Heathered, who was in Kent Co., now Delaware, 1679

[1] Psalms LXXVIII., 3 and 6.



1769—SAINT GEORGES CHURCH—1811

FOURTH STREET BELOW VINE STREET, PHILADELPHIA, PENNA., REV. JACOB S. HUGHE
PASTOR. THE OLDEST METHODIST CHURCH IN CONTINUOUS USE IN THE WORL

SYNOPSIS OF ITS HISTORY ON NEXT PAGE.

SAINT GEORGES METHODIST EPISCOPAL CHURCH

on the east side of Fourth Street near Vine Street, Philadelphia. It was erected in 1763 by some members of the German Reformed Congregation who, becoming embarrassed, they were for a time imprisoned for debt, and the Church was sold by order of the Provincial Assembly. It was purchased by a weak-minded young man for £700. His father sold it to one of the Methodists for £650, Pennsylvania currency, in November, 1769. It was immediately occupied by the Methodist Society and dedicated by Rev. Joseph Pilmore. Captain Thomas Webb preached the first Sabbath sermon. In 1777, when the British Army occupied Philadelphia, after the Battle of Brandywine, it was made a riding school for their cavalry. Francis Asbury, on his arrival in America in October, 1771, preached his first sermon here, as did subsequently Thomas Rankin and Dr. Thomas Coke. The first Methodist Conference in America, held in 1773, met in this Church, as did the second in 1774 and the third in 1775. Bishop Asbury labored for its completion; in 1772 he raised £150 on its debt; in 1782 he took a subscription of £270 for its ground rent, and in 1786 he was trying to raise £500 to pay the entire debt incurred for its improvement. About 1791 the galleries were finished. From it has sprung directly or indirectly all the Methodist Churches in Philadelphia, and to-day it is the oldest Methodist Church in continuous use in the world.

John Cubley, who was in Kent Co., now Delaware, 1683
John Curtis, who was in Kent Co., now Delaware, 1679
Richard Walker, who was in Kent Co., now Delaware, 1680
Nathaniel Hunn, who was in Kent Co., now Delaware, 1689
John Clarke, Sr., who was in Kent Co., now Delaware, 1679
Garrett Sipple, who was in Kent Co., now Delaware, 1698
William Brinckle, who was in Kent Co., now Delaware, 1698
Elizabeth Green Manlove, who was in Kent Co., now Delaware, 1652
Ann Farrell, who was in Kent Co., now Delaware, 1690
John McNatt, who was in Kent Co., now Delaware, 1698.
Abner Dill, who was in Kent Co., now Delaware, 1752

They all owned from one to two thousand acres of land, and most of them were of the Church of England; the balance were Friends or Quakers. Thomas Heathered refused to pay taxes to William Penn in 1684.[2] Thomas Eyre was the agent of Penn to establish Quaker meeting houses on the peninsula.[3] John Curtis was a member of the Pennsylvania Assembly from Kent County 1682–3, and was a Provincial Councillor of Pennsylvania 1689–1690–1691–1697–1698.[4] Richard Walker was granted the tract of land upon which Dover, the capital of Delaware, was laid out in 1717 by three commissioners, one of whom, William Brinckle, was also an ancestor.[5]

[2] Henry C. Conrad's "History of Delaware," Vol. I., p. 64.

Register Maryland Society Colonial Wars, John Curtis; Register Pennsylvania Society Colonial Wars, John Curtis; Register Colonial Society of Pennsylvania, pp. 32 and 33, Philip Barratt; Register Pennsylvania Society Sons of Revolution, 1906, p. 37, Philip Barratt; Register Society of War of 1812, p. 34, 1908, Philip Barratt.

[3] Hilda Justice's Warner Mifflin (1905), p. 11; *Virginia Magazine of History and Biography,* Vol. XIX., pp. 10–12.

[4] Henry C. Conrad's "History of Delaware," Vol. I., 275; *Penna. Archives,* 2d Series, Vol. IX., pp. 659–623.

[5] Conrad's "Delaware," Vol. II., pp. 580 and 633. For an excel-

I say our forefathers advisedly, because most of the old Delaware families, those who have been here two hundred years and upwards, are related in some degree to each other, so that it is entirely safe to address most of you as cousin. I am myself descended from Philip Barratt's two sons, Judge Andrew Barratt and Caleb Barratt. My grandfather, James Barratt, was the son of Caleb Barratt, and my grandmother, Ellen Leighton Dill, was the only daughter of Dr. Robert and Ann Barratt Dill. He was Adjutant General of your state during the war of 1812. She was the daughter of Judge Andrew Barratt, so my grandfather and grandmother were first cousins once removed to each other. This made me third cousin to my father, James Barratt, Jr., third cousin once removed to myself and full fourth cousin to my own children,—rather absurd relationships I think you will agree with me.[6]

I feel proud of the fact that Philip Barratt, my

lent account of this period see "The Days of Makemie, 1680–1708," Presbyterian Board of Publication, 1885.

[6] See "Barratt Family," Henry C. Conrad's "History of Delaware," Vol. III., p. 892. Judge Conrad in his valuable history mentions nine families, viz.: Rodney, Read, Bayard, McLane, MacDonough, Barratt, Ridgeley, Clayton and Dupont in their respective periods as the influential families of Delaware.

James Barratt upon his removal to Philadelphia in 1831 with his uncle Samuel Neall carried on the grain business at Pine Street Wharf, as Neall & Barratt. He helped organize the Corn Exchange and was its president in 1859. He was a member of Ebenezer Church, Southwark, prior to incorporation; class leader, 1833; trustee, 1835; stewart, 1837. See "History of Ebenezer M. E. Church" (1890), pp. 103, 104, 157, 158, 160, 173.

Jas Barratt

1797–1862

REPRESENTATIVE SUSSEX COUNTY 1831. DIRECTOR, 1831–1832, FARMERS BANK DELAWARE. MEMBER OF UNION LODGE, NO. 7, F. AND A. M., OF DOVER. REMOV TO PHILADELPHIA IN 1831. AN ORIGINATOR OF PHILADELPHIA CORN EXCHANGE A PRESIDENT 1859. MEMBER OF FIRM OF NEALL & BARRATT, GRAIN MERCHANTS, PI STREET WHARF, PHILADELPHIA.

great-great-great-grandfather, did his part by donating the ground and aiding in the building of the chapel which has since borne his name, and which now remains as his monument. By reason of it I have been asked to tell you of Barratt's chapel and early Methodism, and urge its preservation by endowment. It did not need your cordial welcome, although I appreciate it, to convince me that I am among my own kindred. I realize at once that my name is MacGregor and that my foot is upon my native heath. I have now that feeling of home which is so unusual to Americans, because you rarely find eight generations who inhabit the same house or the same spot such as you would find in the British Isles, France or Germany where the "homestead" is entailed, except perhaps it be in old Kent County, where the home feeling and its cherished memories which can never be effaced have always been maintained.

The unpretentious and modest building in which American Methodism as a church had its birth, although to the rude forefathers of the hamlet, and among them our own, it was the grandest country chapel the Methodists had in America, is in striking contrast to the great majority of the splendid gothic Methodist churches of today.[7] Contrasted they illus-

[7] Captain John Smith in his "Pathway to Erect a Plantation" tells us of the first place of divine worship in Virginia. "Wee did hang an awning which is an old saile, to three or foure trees to shadow us from the Sunne; out walls were rails of wood; our seats unhewed trees till we cut plankes; our Pulpit a bar of wood nailed

trate progress and the wonderful changes that have taken place in the last one hundred and thirty-one years. It was a greater undertaking and a matter of more importance to build a modest chapel in the midst of a forest in those days than for us to build the finest church edifice. The very plainness and colonial simplicity of Barratt's Chapel[8] where there are no "rich windows that exclude the light and passages that lead to nothing" points the moral that the life which it typifies and is an inseparable part is that in which the best men have been nurtured, and it helped to produce and strengthen those rugged virtues for which the early Methodists were noted. What Mount Sinai was to the ancient Jew, Mecca to the true Mohammedan, and Independence Hall to the patriotic American, Barratt's Chapel is to the Methodist, the cradle of his faith—a shrine. That it is a shrine like one of the holy places of Jerusalem in the affections of pious Methodists who know the history of their church, is attested by the fact that while occupying an isolated position of lonely greatness in a country district with a meagre church territory and Dover the largest town twelve miles away, it is still used as a place of public worship, visited yearly by thousands, not forgetting that at its annual anniversary of Coke's

to two neighboring trees. This was our church till we built a homely thing like a barn set upon cratchets, covered with rafts, sedge and earth: so also was the walls; the best of our houses were of like curiosity that could neither well defend from wind nor rain.

[8] Barratt's Chapel and picture, Vol. II., Conrad's "History of Delaware," pp. 664–782.

James Parrott Jr.

1826–1873

REPRESENTED SEVENTH WARD IN COMMON COUNCIL, PHILADELPHIA, 1862–1865. JANUARY 12, 1865, COMMISSIONER TO PAY BOUNTIES TO VOLUNTEERS, AND DISTRIBUTED OVER TWELVE MILLION DOLLARS. MAY 25, 1865, PORT WARDEN. 1867, VICE-PRESIDENT CORN EXCHANGE. MEMBER COMPANY D, FIRST REGIMENT, PHŒNIX HOSE COMPANY, LODGE 51, F. AND A. M., AND UNION LEAGUE, PHILADELPHIA.

and Asbury's meeting, which is always fittingly observed, the attendance is from 1,000 to 1,500, who gladly come from all over the peninsula as well as from distant cities to take part in the services.

This is commendable and as it should be. Governor Pennypacker of Pennsylvania had this thought in mind when he said:

"No people are ever really great who are neglectful of their shrines and have no pride in their achievements. The history of the world shows that a correct sentiment is a more lasting and potent force than either accumulated money or concentrated authority. The theses which Luther nailed to the church door at Wittenberg still sway the minds of men."

I shall tell you of the building of Barratt's Chapel, the causes that led to it, and its history, from which you will perceive why it is regarded with such peculiar veneration by Methodists.[9]

What Dr. Stille said of Dickinson is equally applicable here. In undertaking the work which has been assigned me I have been led to discuss many historical questions which may appear at first to have little connection with Barratt's Chapel and early Methodism or Philip Barratt but according to the plan I have adopted

[9] Barratt's Chapel and picture, "Encyclopædia of Methodism," Bishop Simpson, p. 90, 1878; Barratt's Chapel and picture, "Rise of Methodism," John Lednum, p. 265, 1859; Barratt's Chapel and picture, "Lost Chapters," J. B. Wakeley, p. 203, 1858; Barratt's Chapel and picture, "History of Delaware," Judge Conrad, Vol. II., pp. 664–782, 1908.

it was essential to a proper understanding of both that some fair account of Philip Barratt's environment should be given.

The first Methodists to come to America were its leaders, John and Charles Wesley, who spent the years 1736–7 in Savannah and Frederica, Georgia, where they formed a society. Charles was in Boston, Massachusetts, and preached, and John preached in Charleston, South Carolina, before their return to England. This was the first and only time either was in America, and it cannot be said that their work was attended with success. George Whitefield came in 1738 and preached from Georgia to New England, and Mr. Wesley says of him, "and all men owned that God was with him wheresoever he went, giving a general call to high and low, rich and poor, to repent and believe the Gospel.[10] In 1758 he was followed by Robert Strawbridge and Philip Embury, who were in 1760 reinforced by Captain Thomas Webb, Robert Williams, Richard Boardman, Joseph Pilmore, from 1804 to 1821 Rector of St. Paul's P E. Church, Philadelphia, John King, Thomas Rankin and others.

Professor Chas. J. Little says of them: "Williams was an Irishman—Rankin was a Scotchman, the others were English. They were all young men, Pilmore, the oldest, being thirty-five, Asbury, the youngest, twenty-six. Pilmore educated at Kingswood School; the others, King excepted, had no such training. Williams

[10] Tracy, "Great Awakening," p. 222; McMaster's "History of the People of the United States," Vol. II., p. 580; McConnell, "The English Church in the Colonies," pp. 141–142.

REV. JOHN WESLEY

BORN, EPWORTH, LINCOLNSHIRE, ENG., JUNE 17, 1703
DIED, LONDON, ENG., MARCH 2, 1791

was madly in earnest; King was blunt, simple, courageous; Boardman was pious, good natured, sensible, greatly beloved by all who knew him. Pilmore was Yorkshire built in body and character, intrepid, eloquent, full of unction and of power; Rankin austerely earnest, untiring in his devotion to his Master, but without unusual gifts of mind or character. Williams, King and Asbury died in America as Methodist preachers. Webb, Boardman, Wright, Rankin and Shadford left America when the troubles of the Revolution thickened about them and never returned.[11]

Captain Webb was the apostle of Methodism in Delaware, as well as of New Jersey and Pennsylvania, and it is stated he first preached in Wilmington in 1769, which was at that time hostile to Methodism.

While the early Methodists were derided for their extreme strictness in dress and manners, yet we must remember that in the colonial times there was more formality and narrowness than prevails today. So in that respect they were more in accord with their surroundings than one would now suppose and it is manifestly unfair to judge them by the standards of today.

In Wilmington among those who joined the society were Isaac Tussey, Isaac Hersey, Thomas Webster, David Ford, Robert and Adam Clark. While Methodism was introduced in New Castle as early as 1770 it was fifty years before they built a church, and in Wilmington progress was less encouraging than New

[11] Chas. J. Little, "Methodist Pioneers," p. 217, Centennial Conference, 1885.

Castle. Asbury Church was built about 1790. The population of Kent County in 1780 was about ten thousand. The English predominated.[12] In religion it was Church of England and Quaker. Infidelity prevailed both in England and America, of which Thomas Paine was an active exponent. "Christianity was reduced to the lowest terms," says Mr. Lecky. Montesquieu tells us "Not more than four or five members of the House of Commons are regular attendants at church," and Bishop Meade of Virginia adds, "Scarcely a young man of culture could be found who believed in Christianity." It was not unusual at this time when a young man of position in England had no prospects or profession or was unsteady to put him in the church and then for the good of his family he was sent to one of the American Colonies, or may be he was one of that motley company of damaged reputations who had responded to the invitation to emigrate, or as Dr. McConnell tells us "took to colonial work as a refuge from poverty or scandal." And in America, far from home, as he regarded it, and its restraining influence, he often did not mend his ways. He was exiled to some extent and he felt he was entitled to all the pleasure he could obtain. His habits were charitably described as "easy going." He attended horse races, gambled, hunted foxes, often drank to excess and generally led the jovial life of the English squire. This was especially so in Delaware, Maryland and Virginia, although there

[12] Scharf's History of Delaware, "Methodism in Dover," Vol. II., 1062.

REV JOSEPH PILMORE

THE FIRST PASTOR OF ST. GEORGE'S M. E. CHURCH, PHILADELPHIA,
WHO PREACHED AT "BARRATT'S CHAPEL"

BORN, ENGLAND, OCTOBER 31, 1730
DIED, PHILADELPHIA, JULY 24, 1825

[From copy in possession of Norris S. Barratt]

were many notable exceptions among the colonial clergy whose churchmanship, piety and position were undoubted, and on Sunday he officiated and preached at his parish church. Emerson was thinking of this type when he exclaimed, "Alas for the unhappy man that is called to stand in the pulpit and *not* give the bread of life." It is not remarkable that the Anglican church declined and that he lost the respect and lacked influence with our God-fearing ancestors. Although it might also have been said with a degree of truth of some of the laity at this period as it had been said earlier of Claiborne of Kent Island, that "He could be churchman, puritan, cavilier or roundhead with equal ease and equal sincerity."[13] With such conditions prevailing, the time was ripe for a religious revival, as the Church of England gradually lost ground and lost character. In addition to this our forefathers after the Revolution commenced and when we were rebels resented and felt insulted by the reading of the

[13] Letter April 10, 1724, Giles Rainsford, "Historical Collections American Colonial Church," Wm. Stevens Perry, Vol. IV., p. 233. Also "Men, Women and Manners in Colonial Times," by Sydney Geo. Fisher, Vol. I., p. 61; Bishop Meade's "Old Churches," I., 162; Hawkes, "Maryland Contribution," 63; Rev. James Williamson, rector of All Saints, Calvert Co., Md., an idiot and tory; Rev. James Donaldson, rector of King and Queen, St. Mary's Co., a good tory and a rake; Rev. Daniel Mainadier, rector of St. Peter's, Talbot Co., a whig of the first rank and reputed a good liver but a horrid preacher; Rev. Thomas Phillips, rector of Christ Church, Kent Island, tried for his life in Virginia for shooting a man. Reformed "Report to Bishop of London," 1723, Vol. IV., "Historical Collection American Colonial Church," Wm. Stevens Perry, D.D., 1878, pp. 128–129; Anderson, "English Church in the Colonies," Vol. III., p. 149; McConnell's "English Church in the Colonies," pp. 101–111, 1894.

prayers and collects ordered by special command of his Majesty King George III. for the express purpose of invoking Divine assistance in subduing his unhappy deluded subjects in America now in open rebellion against the crown. As Dr. Tiffany says: In losing affection for King men lost affection for the Church and the cry was: No King—no Bishop.[14] The "prayer for our enemies" especially enraged them. As you have probably never heard it I will read it—"O Blessed Lord, who hast commanded us by thy beloved Son to love our enemies; and to extend our charity in praying even for those who dispitefully use us, give grace we beseech thee, to our unhappy fellow subjects in America, that seeing and confessing the error of their ways, and having a due sense of their ingratitude for the many blessings of thy Providence, preserved to them by the indulgent care and protection of these Kingdoms, they may again return to their duty and make themselves worthy of thy pardon and forgiveness: Grant us in the meantime *not only strength and courage to withstand them, but charity to forgive and pity them,* to show a willingness to receive them again as friends and brethren, upon just and reasonable terms and to treat them with mercy and kindness, for the sake of thy Son Jesus Christ our Lord. Amen."[15]

Religious conditions were also unsatisfactory with

[14] American Church Series, Vol. VII., p. 45, C. C. Tiffany, New York.

[15] Dr. Julius F. Sachse, "Form of Prayer for Fasting and Prayer Appointed by George III. in December, 1776, on the Breaking Out of the Revolution," p. 13. Am. Philo. Soc., 1898.

CAPTAIN THOMAS WEBB,

OF THE BRITISH ARMY, LOST HIS RIGHT EYE AT QUEBEC IN 1759 WITH GENERAL WOLFE. THE APOSTLE OF METHODISM IN DELAWARE, PENNSYLVANIA AND NEW JERSEY. HE HELPED DR. PILMORE TO PURCHASE ST. GEORGE'S. DIED, BRISTOL, ENGLAND, DEC. 20, 1796, AGED SEVENTY-TWO YEARS.

the Baptist Church, but let us hope they were not as bad as the report of the Cowmarsh Baptist Church, which was: "No minister—no fixed salary—nor many rich."[16]

"Never," says the *North British Review,* "has a century risen in England so void of soul and faith as that which opened with Anne (1702) and reached its misty noon beneath the second George (1732–1760), a dewless night succeeding a dewless dawn. The Puritans were buried and the Methodists were not born." This testimony is convincing that a condition then existed which Methodism subsequently met and overcame, because whatever has been charged against her it has never been said that Methodism had not soul and faith.[17] And in recognition of this great work Eng-

This prayer has a familiar sound. Perhaps its foundation was Chas. Townshend's celebrated speech in the House of Commons to which Col. Barre made his brilliant reply: *"They planted by your care!* No; your appression planted them in America. They fled from your tyranny to a then uncultivated, unhabitable country. *They nourished by your indulgence!* They grew by your neglect of them. *They protected by your arms!* They have nobly taken up arms in your defence; have exerted a valor amid their constant and laborious industry for the defence of a country whose frontier was drenched in blood, while its interior departments yielded all its little savings to your emolument. And believe me—remember I this day told you so—the same spirit of freedom which actuated that people at first will accompany them still. " ("Life of Chas. Jared Ingersoll," by William M. Meigs, p. 14, 1897.)

[16] *Pa. Mag. Hist. and Biog.,* Vol. 9, 199.

[17] "The Century's Religious Progress," by George Edward Reed, S.T.D., LL.D., p. 147.

Bishop White was mistaken, when February 7, 1794, he reported to the Bishop of London that a considerable proportion of those who during the destitute condition of our Churches in and after the

land in 1876 placed memorials of John Wesley and Charles Wesley in the south aisle of her Temple of Fame, Westminster Abbey in London. In accepting them Dean Stanley of Westminster said: "They preached those great effects which have never since died out in English Christendom." He also said at another time: "The Methodist movement in both its branches, Arminian and calvinistic, has moulded the spiritual character of the English-speaking Protestantism of the world."

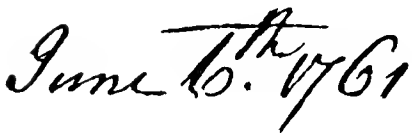
Emerson says that nothing great was ever achieved without enthusiasm, and we know now it was the soul, faith, energy and untiring self-devotion of the early American itinerants of which Asbury, Garrettson, Webb, Pilmore, Abbott, Watters, and Cooper were the type which built the foundations upon which the church rests so securely today.

Barratt's Chapel is situated near Frederica, South Murderkill Hundred, Kent County, State of Delaware. It can be reached either by way of Dover or Felton on the Pennsylvania Railroad. South Murderkill Hundred as late as 1780 was a dense primeval forest of gigantic oaks and pines except the marshes and cripples near the Murderkill Creek and here and there where the indefatigable pioneer had cleared one hundred to one hundred and fifty acres of his land for farming purposes. It was built in May, 1780, upon grounds donated for that purpose by Philip Barratt,

war joined the Methodists are returning, as those who did return were inconsiderable. Wilson, "Life of Bishop White," p. 167, 1839.

Alfred Barratt

a member of the General Assembly, lately High Sheriff of Kent County, through whose exertions, aided particularly by his father-in-law, Waitman Sipple, the project was accomplished.



The deed bears date August 17, 1780, and is from Philip Barratt to Reynear Williams, David Lewis, Waitman Sipple, Samuel Smith, Caleb Furbee, Jonathan Furbee, Andrew Purden, William Virden, and Daniel James, trustees for part of a tract of land called "William's Chance," beginning from corner of brick building now carrying on, and intended for a preaching house or chapel.[18] It provides that those entitled to preach shall be persons appointed at the yearly conference of the people called Methodists, held in America to preach and expound God's word, and no other doctrine shall be taught than is contained in the Rev. John Wesley's notes on the New Testament and four volumes of sermons, etc.

The building is almost square in appearance, being 42 by 48 feet, two stories high with a gallery inside

[18] Recorded at Dover, Deed Book W, Vol. 1, p. 247–

and is built of brick said to have been imported for that purpose from Holland. This I doubt very much, as good brick clay could be obtained nearby. The high pulpit which very nearly concealed the preacher from the view of the congreation unfortunately has been removed, and it should be restored although the same seat upon which Bishops Asbury and Coke and the early fathers of the church sat is yet preserved, otherwise the chapel presents very much the same appearance today as it did when finished. Previous to the erection of the chapel it was customary for the people to meet at the drawbridge or go to each others' houses which were miles apart, as agreed upon beforehand, for the purpose of having prayers or listening to the exhortations of some itinerant. In October, 1778, Freeborn Garrettson preached with his usual virility in Murderkill at the house of David Lewis, and among those converted or awakened to self-consciousness were Philip Barratt, Sheriff of Kent County, and his brother-in-law, Jonathan Sipple, Coroner of Kent, whose house became a preaching place as well as Philip Barratt's. After his death in 1780 his father, Waitman Sipple, Jr., took his place. This often resulted in from two to three hundred people being present, which was more than could be comfortably accommodated, especially on Sundays or during revivals. The inconvenience was particularly felt during the winter season. A regular place of meeting was sadly needed, and it was to supply this want and to have a fixed place of public worship where regular

services could be held that determined Philip Barratt to erect this chapel.[19] We can think of Philip Barratt, Asbury and all the original trustees of this chapel consulting together about its erection in the living-room of the Barratt farmhouse, and while they may not have used the exact words the thought was there which Ruskin in "The Lamp of Memory" so beautifully expresses when he says "When we build, let us think we build forever—let it not be for present delight nor for present use alone—let it be such work as our descendants will thank us for and let us think as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them and that men will say as they look upon the labor and wrought substances of them 'See this our fathers did for us.'" Mr. Asbury arranged the rules of the chapel when it was opened, appointed stewards and made arrangements for the preachers to meet and instruct the children.

Philip Barratt was the youngest son of Philip Barratt, planter, of Bohemia Manor, Cecil County, Maryland. His father is supposed to have been the emigrant. He settled upon the Sassafras River prior to 1678 and his last wife was Jane Merritt, daughter of Thomas Merritt. By her he had four children, Andrew Barratt, Catherine Barratt, Roger Barratt and

[19] See Rev. Robt. W. Todd's "Methodism on the Peninsula," 1886, pp. 49, 307, 281, 286; George Alfred Townsend's "Poems," Dover, p. 227, 1899. Bishop Asbury's personal Bible, the one he used at this time is now preserved in the United States National Museum, at Washington, D. C.

Philip Barratt. Philip Barratt's birth is recorded by Rev. Dr. Richard Sewell, of the Church of England, the Rector in St. Stephen's Parish Church, Cecil County, Maryland, as October 12, 1730. Philip Barratt, Sr., died in August, 1733, his widow, Jane M., married Joseph Price, a farmer of Kent County, Delaware, where she subsequently resided upon the tract of land upon which Barratt's Chapel was afterwards erected. Upon her marriage she brought her two minor sons Roger and Philip with her, and it was in this manner our Philip Barratt became a Delawarean.[20] Roger Barratt married Miriam Robinson and numbers among his descendants the late Barratt P. Conner, James Barratt Conner and Alvin Barratt Conner of Felton, your present efficient State Senator from Kent County, and Rev. Dr. Horace Edwin Hayden of Wilkesbarre, Pennsylvania, the well-known historian and author. In 1755 Philip Barratt married Miriam Sipple, daughter of Waitman Sipple. Philip Barratt was commissioned High Sheriff of Kent

[20] Will John English, January 8, 1678, Liber 2, Cecil Co. Wills, folio 89, Philip Barratt; Land Commissioners Office, Annapolis, Liber D.S.F. 35, p. 308, Philip Barratt; Rent Roll, Vol. 2, Kent Cecil, No. 2, p. 296, Annapolis, Md., Philip Barratt; St. Stephen's Parish Records, Md. Hist. Society, Philip Barratt; Will of Philip Barratt, Liber C.O., No. 3, p. 847, Land Office, Annapolis, Md.; Deed Joseph Price et ux. to Andrew Barratt, 2 Nov., 1752, Cecil Co. Deed Book, 7, p. 508; Will Andrew Barratt, 10 Sept., 1790, Will Book 5, Cecil Co., p. 248; Deed Andrew Barratt to Catherine Barratt for two slaves, George and Grace, also two slaves to his granddaughters Mary and Carrie Williams, deed dated August 28, 1790, Cecil Co. Records, p. 53; Scharf's "History of Delaware," Vol. II., note, p. 483, and pp. 582, 1040, 1141, 1157–410, 1145, 1039, 1126, 1151, 1169.

Caleb D. Barratt.

County, October 6, 1775, and served until September, 1779, when he was elected a member of the Assembly from Kent County.[21]

The Assembly met in Wilmington, October 30, 1779,

[21] In the campaign of 1775, when Philip Barratt was elected Sheriff of Kent, Caesar Rodney, who signed the Declaration of Independence, wrote to his brother, Thomas Rodney, from Philadelphia, September 26, 1775: "One circumstance, relative to your politics gives me infinite concern—it is this (as related to me) that you intend to leave Mr. Barratt out of your ticket as Sheriff. Mr. Barratt has much at stake and I believe an honest man therefore hope you and your friends will carry him steadily." Caesar Rodney felt that Philip Barratt's absence from the ticket imperiled his political future when he significantly added: "*and perhaps events brought about in consequence of it that neither you or I would wish.*" Original letter New York Public Library, Astor and Tilden Annex.

The fear expressed by Caesar Rodney in September, 1775, in this letter, was realized one year later when his brother, Thomas Rodney, and his friends were defeated as delegates to the convention to be held at New Castle, August 27, 1776, and which formed the Delaware Constitution of 1776. The reason for this defeat is told by Caesar Rodney in a letter of August 21, 1776 (Scharf, "History of Delaware," p. 233): "Last night by the post I received an account of your defeat at the election and in which I was not disappointed, being convinced you continued to be too sanguine in your expectations without taking the necessary steps to carry a point of that sort; added to all the rest of your bad policy, you suffered Caldwell's Company to march away just before the election when there was no necessity for it, as the other companies were not half full in any of the counties. Parke tells me the conduct of your light infantry heretofore had drawn down the resentment of the people which put it in the power of that party who were opposed to you to make this use of it."

The views expressed in this letter by Caesar Rodney are sound; it shows him to have been a judge of men and a keener politician than his brother Thomas. It is peculiarly interesting in connection with his first letter of 1775, when he insisted Philip Barratt should be supported by Thomas Rodney for sheriff and put upon his ticket, and in view of the further fact that Philip Barratt himself was again elected sheriff at this election.

and while the minutes from 1776 to 1782 are not in existence Philip Barratt seems to have taken such a prominent part that many of his legislative services are found in the minutes of the Council, as the Senate was then called, more especially when its concurrence was necessary. Briefly they show—December 8, 1779, Nicholas Van Dyke and Philip Barratt a Committee to settle and adjust accounts of State Treasurer; December 20, 1779, Philip Barratt and John Cook, Committee General Loan Office; December 22, 1779, Philip Barratt voted for John Dickinson, Nicholas Van Dyke and George Read, who were elected delegates to the Congress of the United States.

December 23, 1779, Philip Barratt was appointed by the Assembly to pay the militia of Kent County £3,600, he to be accountable for the expenditure thereof and to render an account of his proceedings in the premises to the General Assembly at the next meeting. The records of the Adjutant General's Office, War Department, Washington, D. C., show Philip Barratt served as a member of a Committee of public accounts appointed by the General Assembly in 1782. February 4, 1782, he presented to the Council certain letters and certificates of General Washington and secured the necessary legislation. He took a prominent part in the assembly until 1783, doing his utmost to aid the patriotic cause.[22] He was the owner of a large landed

[22] Minutes of Council Delaware State, 1779–1792, pp. 178, 179, 461, 472, 488, 489, 495, 496, 631, 643, 658, 711, 712, 762, 783, 807,

WASHINGTON AS PRESIDENT

AND AS HE LOOKED WHEN CALLED UPON BY BISHOPS COKE AND ASBURY.

PAINTED BY W. CLARKE, PHILADELPHIA, 1796. ORIGINAL OWNED BY HORACE G. BARRATT

(SEE OVER)

ADDRESS OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

"To the President of the United States:

"*Sir.*—We, the bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the presidentship of these States. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious Revolution, as we believe ought to be reposed in man.

"We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe which you have repeatedly expressed, acknowledging Him the source of every blessing, and particularly of the most excellent Constitution of these States, which is at present the admiration of the world, and may in future become its great exampler for imitation; and hence we enjoy a holy expectation, that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighly may endue you with all the graces and gifts of his Holy Spirit, that he may enable you to fill up your important station to His glory, the good of His Church, the happiness and prosperity of the United States, and the welfare of mankind.

"Signed in behalf of the Methodist Episcopal Church.

"Thomas Coke,
"Francis Asbury.

"New York, May 29, 1789."

The following is the reply of President Washington:

"To thr Bishops of the Methodist Episcopal Church in the United States of America.

"*Gentlemen.*—I return to you individually, and through you to your society collectively in the United States, my thanks for the demonstrations of affection, and the expressions of joy offered in their behalf, on my late appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

"It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion. I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community.

"George Washington."

estate of 800 acres surrounding the chapel, which upon his death he devised to his children, Judge Andrew Barratt, Caleb Barratt, Dr. Elijah Barratt, Nathaniel Barratt, Philip Barratt, 3rd, Miriam Barratt and Lydia Barratt, and all historians agree that he was a most earnest supporter of Bishop Asbury and was one of the friends like Dr. Edward White of Dover, Reynear Williams of Milford, Judge Thomas White, Harry Dorsey Gough and Richard Bassett, who opened their houses for this purpose and aided and protected him and other suffering itinerants in the troubled times of the Revolution. He also owned two sloops, the "Friendship" of twenty tons, and the "Dolphin" of fifteen tons, in which he shipped pork, beef, corn, bark and staves to Philadelphia via the Murderkill Creek which ran through his plantation and which was navigable to what is now the town of Frederica for sloops, shallops or light draught schooners.

Bishop Asbury made the following note in his journal under date of Monday, March 20, 1780: "Rose early, wrote an hour, then rode twenty-four miles to Caleb Furbee's to preach; was late but came before Caleb Boyer was done meeting the class. Spoke on John III. 24, and felt quickenings. Went home with Waitman Sipple; he and Philip Barratt determined to go about the chapel and to set it near the drawbridge."

Asbury in his journal has the following entries:

808, 812. Also see Henry C. Conrad's "History of Delaware," Vol. III., p. 892; Vol. 10, "Colonial Records," p. 270; *Penna. Archives*, 2d Series, Vol. 9, p. 672.

"Saturday, May 8, 1779, yesterday being a public fast day, we had a large congregation and a solemn time while I preached on the fast of the Ninevites. I found about forty in society at the Drawbridge.

"June 16, 1779, preached at Barratt's.

"August 8, 1779, rode to the Drawbridge, preached to 300 there.

"August 22, 1779, rode to the Drawbridge, preached to 300 there.

"September 5, 1779, at Williams, then rode to the Drawbridge, preached to 300 there.

"October 3, 1779, rode to the Drawbridge, preached to 200 there.

Johnnycake bridge here mentioned was higher up than the present crossing into Frederica, which was built at a later date across a marsh and cripple and was at a place called Johnnycake crossing on the same stream which had fast land on both banks and was on the north side of land lately owned by Mrs. Mary Darby.[23] Philip Barratt married Miriam Sipple, and

[23] Scharf in his "History of Delaware," Vol. II., p. 1169, states: "The family names of early settlers in Murderkill Neck and especially of those who afterwards rose to a controlling influence in the affairs of the neighborhood and who having died, are now remembered only by what they have done may be mentioned in the following order: Warren, Barratt, Nowell, Sipple, Gray, Chambers, Van Natti, Neill, Walton, Darnell, Cramer, Montague, Boone, Lockwood, Edmunds, Hewston, Fisher, Cole, Lindale, Smith, Anderson, Smithers, Wilson, George, Manlove, Bowers, Reed, Grier, Clark, Harper, Melvin, Burchenal, Hirons, Vickery, Williams, West, Baker and Emory—

'Lamented dead and names of men,
Who built the school house, drained the fen.'

NATHANIEL BARRATT SMITHERS, LL. D.

BORN OCTOBER 8, 1818; DIED JANUARY 16, 1896; SON OF NATHANIEL SMITHERS AND SUSAN FISHER BARRATT. HIS MOTHER WAS THE DAUGHTER OF DR. ELIJAH BARRATT, SON OF PHILIP BARRATT. ADMITTED TO KENT BAR IN 1841, AND WAS FOR MANY YEARS THE FOREMOST LAWYER IN THE STATE. IN REPUBLICAN NATIONAL CONVENTIONS 1860, 1868, 1880. SECRETARY OF STATE IN 1862 AND AGAIN IN 1895. MEMBER OF CONGRESS IN 1863 AND A FRIEND AND SUPPORTER OF PRESIDENT LINCOLN.

Caleb Furbee married Anna Sipple. They were daughters of Waitman and Mary Hunn Sipple, and Mary Hunn Sipple was the daughter of Jonathan Hunn. So we have here a father and his two Sons-in-law. In November, 1780, the first quarterly meeting was held in the chapel and it is recorded one thousand people were in attendance. Dr. Samuel Magaw, "a kind, sensible, friendly minister of the Episcopal church," rector of the Episcopal church in Dover, afterwards rector of St. Paul's P E. Church of Philadelphia, preached Saturday afternoon "an excellent sermon,"[24] says Asbury, on "Who shall ascend into the hill of the Lord"; Brothers Hartley and Glendenning exhorted. We all stayed at Mr. Barratt's. Mr. Magaw prayed with much affection, and we parted with great love. The next day, he continues, Sunday, November 5, we had between one and two thousand people. Our house was crowded above and below and numbers remained outside. Our love feast lasted about two hours. Some spoke about the sanctifying grace of God. I preached on John 3: 16–18, a heavy house to preach in.

The latest dates found on any headstones of the Van Nattis or Nowells are 1787. The private burial ground of the Warrens is the oldest but that of the Barratt's best denotes wealth and refinement. These inhabitants had social culture and repute before Frederica was a town and most of them were related."

[24] Dr. Magaw was the last minister sent to America in 1767 by the Venerable Society for the propagation of the Gospel. He ministered from 1767 to 1780. Scharf's "History of Delaware," Vol. II., pp. 1055 and 1101. Afterwards rector St. Paul's P. E. Church, Philadelphia, 1781.

Brothers (Caleb B.) Peddicord and (Joseph) Cromwell exhorted.

This may be regarded as the dedication of the chapel though services had been held in it earlier in the year. Three days after this quarterly meeting, Wednesday, November 8, 1780, we find this record in Mr. Asbury's journal: Engaged the friends to subscribe seven hundredweight of pork toward the meeting house at Barratt's, showing the people contributed in merchandise as well as in money and labor. The first time Mr. Asbury refers to this new edifice by its name is under date of September 28, 1783, when he records preaching Sunday afternoon "at Barratt's Chapel."

In early times the colonists agreed "There is no room in Christ's triumphant army for tolerationists," the only notable exception being Lord Baltimore, who had a law in favor of religious freedom passed in Maryland as early as 1649.[25] So that as Mr. Justice Wilson of the Supreme Court of the United States remarks, before the doctrine of toleration was published in Europe the practice of it was established in America.[26] Dr. Charles J. Stillé in his learned article on "Religious Tests in Provincial Pennsylvania" (Vol. IX Pennsylvania Magazine of History, page 374) so completely sustains this that I cannot refrain from quoting him. I do this with less diffidence as

[25] Rev. Ethan Allen, "Who were the Early Settlers of Maryland?" Baltimore. McMahon's "History of Maryland."

[26] "The Works of James Wilson," James D. Andrews, Vol. I., p. 4, Callaghan & Co., Chicago.

ALLAN McLANE.

BORN AUGUST 8, 1746; DIED MAY 22, 1829.

A FRIEND OF PHILIP BARRATT AND FRANCIS ASBURY. IN 1785 HE GAVE THE GROUND FOR ASBURY AT DUCK CREEK CROSS ROADS NOW SMYRNA, DELAWARE.

(SEE OV

ALLAN McLANE.

It is a remarkable fact that early Methodists like Philip Barratt, his son Dr. Elijah Barratt, Hon. Richard Bassett, Judge Thomas White, Col. Allan McLane and Harry Dorsey Gough of Perry Hall, who were personal friends, through Asbury's influence either gave ground or erected chapels.

Allan McLane, born in Philadelphia, Pa., August 8, 1746, and removed to Kent County, Delaware, 1774. In 1775 was appointed Lieutenant in Colonel Cæsar Rodney's Regiment of Delaware Militia, and in 1776 joined Washington's army and was distinguished in actions at Long Island, at White Plains, Trenton and Princeton. Commissioned Captain and assigned to Colonel John Patton's Additional Continental Regiment, January 13, 1777 His partisan company was in service on outposts of Philadelphia, Pa., during its occupancy by enemy, 1777–1778; attached to Delaware Regiment, Continental Establishment, December 16, 1778, and to Major Lee's Partisan Corps, July 13, 1779; February 4, 1782, as a member of Assembly from Kent County Philip Barratt offered a resolution at request of Allan McLane empowering State Treasurer to purchase a sum of money in specie for benefit of officers of Delaware regiment who were made prisoners on Long Island; present at siege of, and surrender at, Yorktown, and retired from service November 9, 1782. Member of Lodge No. 2, F and M. of Philadelphia, 1779.

He and his wife were Methodists and his children, including Hon. Louis McLane who was a member of Gen'l Jackson's Cabinet and Minister to England, and father of Hon. Robert M. McLane Governor of Maryland (1884), were baptised by Bishop Asbury.

In his Journal Asbury states.

1797 July 12, I rode to Wilmington and stopped at Allen McLane's, now living there.

1801 July 31, I stopped with Allen McLane at Wilmington.

1802 April 28, I lodged for the night with Allen McLane—my fever rose.

1802 Aug. 2, I proceeded on to Wilmington in the rain and lodged with Allen McLane.

1804 May 13, I dined with Allen McLane—rode 45 miles to-day.

1814 April 3, I baptised the children of Allen and Louis McLane these people have not forgotten the holy living and dying of their mother, nor her early and constant friend, the writer of this Journal.

The friendship between the McLanes and the Barratts did not survive the third generation. See account of duel, 1807, between John Barratt and Louis McLane, who were then studying law with Hon. James A. Bayard, mentioned by Judge Conrad in his "History of Delaware." Vol. III, p. 895.

After the war he settled at Smyrna, Delaware. He was a member of the State Convention that ratified the Constitution of the United States in 1787, was a member and Speaker of the Delaware Legislature, for six years was a privy councillor, for many years Judge of the Court of Common Pleas and United States Marshal of the Delaware District from 1790 to 1798. Also collector of the Port of Wilmington from 1808 to date of his death, which occurred May 22, 1829. Buried in Asbury Church cemetery, Wilmington, Delaware. See "Barratt and Sachse Freemasonry in Pennsylvania, 1727–1907" Vol. II, p. 109. Conrads "History." Vol. III, p. 877

De Quincy tells us "people read nothing in these days that is more than forty-eight hours old, so I am daily admonished that allusions, the most obvious to anything in the rear of our own time need explanation." Hear what he says about this intolerance.

"In New Jersey, after the surrender of the Charter, when the Colony came directly under the royal authority, in 1702, liberty of conscience was proclaimed in favor of all except Papists and Quakers; but as the latter were required to take oaths as qualifications for holding office or for acting as jurors or witnesses in judicial procedings, they, of course the great mass of the population, were practically disfranchised. But the story of the arbitrary measures taken by the Governor of this Colony, Lord Cornbury, to exclude from office or the control of public affairs all except those who conformed to the Church of England is too well known to need to be retold here. In Maryland the English Church was established in 1696, and one of the first acts of the newly organized Province was to disfranchise those very Catholics and their children by whom the doctrine of religious liberty had been established in the law of 1649. In Carolina, after the fanciful and impracticable Constitution devised for it by the celebrated philosopher John Locke had been given up, by which the English Church had been established and endowed in the colony, the church feeling was so strong and the determination to secure its supremacy so unyielding, that an Act was passed in 1704 requir-

ing all members of the Assembly to take the sacrament according to the rites of the Church of England.

"The result of this review is to show that in all the Colonies I have named, except perhaps Rhode Island, liberty of worship was the rule, excepting, of course, in the case of the Roman Catholics. Throughout the Colonies, at the beginning of the eighteenth century, the man who did not conform to the established religion of the Colony, whether it was Congregationalism in New England, or the Episcopal form elsewhere, was not in the same position in regard to the enjoyment of either civil or religious rights as he who did conform. If he were a Roman Catholic, he was everywhere wholly disfranchised. For him there was not even the legal right of public worship. If he were a Protestant differing in his creed from the type of Protestantism adopted by the rulers, although he could freely celebrate in nearly all the Colonies his peculiar form of worship, he was nevertheless excluded from any share in public affairs. He could neither vote nor hold office, and he was forced to contribute to the support of a religious ministry whose teachings he in his heart abhorred. And this condition of things, extraordinary as it seems to us now, had not been brought about by any conscious, arbitrary despotism on the part of the rulers, but was the work of good but narrow-minded men who were simply following out the uniform practice of the Christian world, and who no doubt honestly

JOHN DICKINSON.

BORN MARYLAND, NOVEMBER 13, 1732; DIED DELAWARE, FEBRUARY 14, 1808.

(SEE OVER)

was the "Penman of the Revolution. In the literature of that struggle his position is as pre-eminent as Washington in war, Franklin in diplomacy, and Morris in finance." The Dickinsons first settled in Virginia, but were in Talbot County on the eastern shore of Maryland in 1659. John Dickinson was born at Crosia-doré, November 8, 1732. His mother was Mary Cadwalader of Philadelphia. His father, Samuel Dickinson, removed to Kent County near Dover in 1740. Dickinson and Philip Barratt knew each other from boyhood and were friends although they did not always act together politically. July 19, 1770, Dickinson married Mary Norris the daughter of Isaac Norris, the Speaker, of Fairhill, Philadelphia. December 22, 1779, as a member of the Delaware Assembly Philip Barratt voted for John Dickinson, Nicholas Van Dyke and George Read who were elected delegates to the Congress of the United States. Philip Barratt later was asked to vote against Dickinson. His reply was, as related by Hon. Nathaniel Barratt Smithers "I will not do it he is from my own county, we were boys together and he thinks he is right." Asbury was forced to seek shelter and protection of Judge White and Philip Barratt in Delaware which their official positions enabled them to afford him, but it was not until John Dickinson gave Asbury a letter of commendation to the Governor of Maryland that he resumed his work within that State, which he had discontinued from March 10, 1778—as he could not take the required State oath. He also recalled his experience of June 20, 1776, "I was fined near Baltimore five pounds for preaching the gospel." We must not forget also the close relations politically of Pennsylvania and Delaware, as up to the Revolution Delaware had the same Governor as Pennsylvania but a different Assembly.

thought that in so acting they were dong the highest service by obeying the will of God."

Today anyone whether he be Protestant or Catholic, Jew or Gentile, Christian or Mohammedan, may in this country worship his God in any way he pleases not injurious to the equal rights of others. Congress under the Constitution and its amendments can make no law respecting an establishment of religion or prohibiting the free exercise thereof as the whole power over the subject of religion is left exclusively to the State.[27]

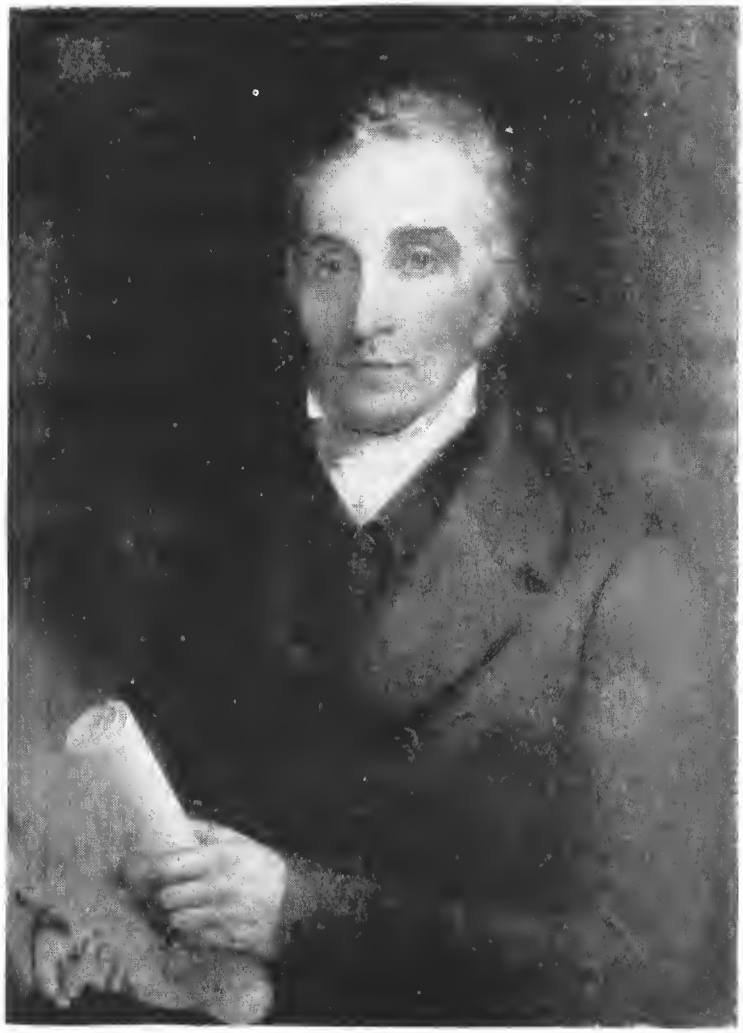
Religious liberty is our dearest possession, and while secured to us by our State Constitution, we should not forget its origin or that it has only been ours little more than a century.[28] The Constitution of Delaware of 1792 provides that it shall be "the duty of all men frequently to assemble together for the public worship of the author of the universe, and piety and morality, in which the prosperity of communities depend are thereby promoted; yet no man shall or ought to be compelled to attend any religious worship or support of any place of worship, or to the maintenance of any ministry against his own free will and consent; and that no power shall or ought to be vested in or assumed by any magistrate that shall in any case interfere with,

[27] Davis *vs.* Beason, 133, United States Reports, p. 342; Holy Trinity Church, 143, United States Reports, p. 471; In Re Spies, 125, United States Reports, p. 181; Reynolds *vs.* U. S., 98, United States Reports, p. 145.

[28] "Law of Delaware," Vol. I., p. 28.

or in any manner control the rights of conscience, in the free exercise of religious worship, nor a preference given by law to any religious societies, denominations or modes of worship. No religious test shall be required as a qualification to any office or public trust under this State. The rights of conscience and religious liberty as you will at once perceive are fully protected by this declaration in the Constitution of Delaware of 1792, and it is also worthy of mention that Judge Andrew Barratt was one of the eight delegates from Kent County who helped to frame the constitution of which this is a part. Ministers not ordained were silenced by the public authorities and the very men who had left England to gain an asylum for religious freedom were refusing toleration to any religious opinions but their own. While Pennsylvania and Delaware were not without their sins of intolerance, yet they evinced a more liberal spirit than characterized some of their sister States.

Pennsylvania was peopled by the Dutch, Swedes, English, Germans, Welsh, Scotch, Irish, and they brought with them their different religions—Quaker, Lutheran, German Calvinists, Episcopal, Tunker or Dunker, Mennonites, Schwenkfelders, Mennonites, Moravians and Presbyterians. It must not be forgotten that while Pennsylvania was peopled by Quakers and Germans, it was also the stronghold of the Presbyterians, as the first American Presbytery was established there in 1705.



David Hazzard

BORN MAY 18, 1781; DIED JULY 8, 1864. ENSIGN WAR OF 1812; GOVERNOR OF DELAWARE JANUARY, 1830; JUDGE COURT OF COMMON PLEAS, 1844. HE WAS A RESIDENT OF MILTON AND A BUSINESS PARTNER OF JAMES BARRATT PRIOR TO 1830. HE WAS RECOGNIZED AS ONE OF THE LEADING METHODIST LAYMEN IN THE STATE. HE FREQUENTLY ATTENDED SERVICES AT BARRATT'S CHAPEL.

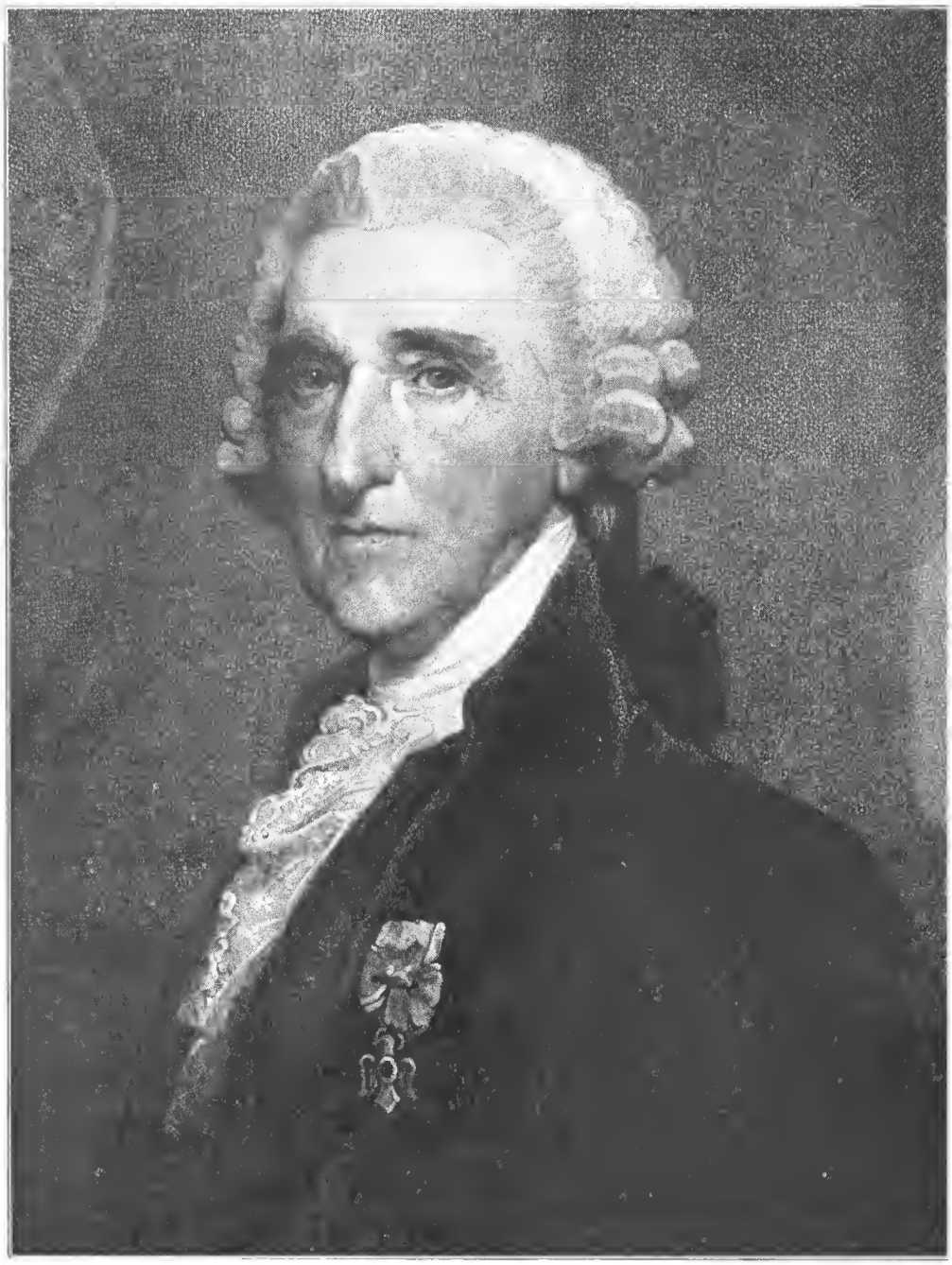
This then was the condition of affairs ecclesiastically speaking when John Wesley, the apostle of Methodism, determined to send a missionary to America in the person of Francis Asbury who arrived in 1771, then in the twenty-sixth year of his age, having been born on the twentieth of August, 1745, in Handsworth, about four miles from Birmingham, Staffordshire, England. From the period of his arrival he commenced preaching the Word and making converts to the cause with a full knowledge of all the difficulties enumerated, and in many places with great personal danger to himself. In Asbury's journal he says: "Oct. 8, 1779. Our difficulties are great, we have not a sufficient number of proper preachers. Some who are gifted cannot go into all the States on account of the oaths, others are under bail and cannot move far," and again March 15, 1780, "Bro. Garretson expects to come out of jail by the favor of the Governor and Council of Maryland in spite of his foes. So the Lord works for us." This was indeed a time of trial and suffering. There were only ten preachers altogether and they were all Englishmen and supposed to be loyal to King George with the exception of William Watters of Harford County, Maryland, who was the first native American to become a regular itinerant preacher. These noble men with Asbury at their head suffered every privation and performed herculean labors, preaching in private houses, balconies, market places, barns, and in the country in forests and open fields in order to minister to the relig-

ious needs of their flocks, or as Wakeley eloquently says "With no sword but that of the Spirit, no banner but that of the Cross and no commander but our spiritual Joshua, the leader of the Lord's host, they went forth to glorious war having for their motto 'Victory or Death.'" They were the heroes of Methodism, their great object being to promote Christianity in earnest.

Christianity (as Judge Duncan held in Updegraph *vs.* Commonwealth, 11 Sergeant & Rawle, 394) is and always has been a part of the common law of Pennsylvania—Christianity without the spiritual artillery of European countries, for this Christianity was one of the considerations of the royal charter, and the very basis of its great founder William Penn; not Christianity founded on any particular tenets; not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience to all men.[29]

But by comparison, darker days were yet to come. The murmurings of a people enraged by the stamp act, oppressed by taxation and unjust laws, began to be heard. The Farmer's letters of John Dickinson stated the colonial view, and produced a profound impression that England was acting unfairly. If any

[29] Lectures, " The United States a Christian Nation," by Mr. Justice David J. Brewer of U. S. S. Ct., also, "Our Duty as Citizens and The Promise and Possibilities of the Future," 1908. Also see " A Reply to Justice Brewer's Lectures," by Isaac Hassler, Young Men's Hebrew Association of Philadelphia, 1908, denying the United States is a Christian Country.



THOMAS McKEAN.

BORN CHESTER CO., PA., MARCH 19, 1734; DIED PHILADELPHIA, JUNE 24, 1817.

(SEE

one of the friends of Philip Barratt, who on several occasions did kindly acts for early itinerants at his request. Born in Chester County, Pennsylvania, March 19th, 1734. In 1757–1758 Clerk of Assembly of Delaware. In 1756 Deputy Attorney General Sussex County. 1762 was chosen with Cæsar Rodney to revise and print the laws. Delegate from Delaware to Stamp Act Congress 1765. Judge Court of Common Pleas Delaware 1765–1766. In 1771 Collector of Customs New Castle. Member of Constitution Convention of Delaware of 1776. Dec. 20, 1777, Commander-in-Chief of Delaware authorized by Assembly to pay Thomas McKean £90 and Philip Barratt £29 for public services (Minutes of Council of Delaware p. 178). Member of Assembly 1773–1779 although he really lived in Philadelphia. Signer of Declaration of Independence. From 1774–1783 member of Congress from Delaware. President of Congress and Chief Justice of Pennsylvania 1777–1797. When in Dover it was his custom to spend at least a night with Philip Barratt as he had done on his way from Sussex in 1756–1762. On Tuesday, January 14, 1783, Thomas McKean, Philip Barratt and Nathaniel Waples of the House, and John Banning and Joshua Polk of the Council were appointed a joint Committee of Public Accounts (Minutes of Council, p. 762). Governor of Pennsylvania 1799–1808, nine years altogether. In 1781 he occupied three offices, Member of Congress from Delaware, President of Congress and Chief Justice of Pennsylvania. He died June 24th, 1817, aged 87 years and is buried in Christ Church, Philadelphia.

pretext were needed in addition to the intolerance of the mass of the people at this time, and calculated to increase and inflame their prejudice and mistrust of Methodists, especially preachers who were generally looked upon as fanatics and misguided people, it was supplied by John Wesley's supposed opposition to the American Revolution which had now commenced. Dr. Buckley truly says, "The venerated Wesley dabbled in political affairs in the old country and his followers were looked at askance on that account in this country." So the hardships Methodists were obliged to endure were increased, they were despised, persecuted and derided. It was hardly safe for a man to openly avow himself and it no doubt kept hundreds away from the Methodist faith who might have been open to conviction and favorably disposed. The colonial government ended with the Declaration of Independence on July 4, 1776, and as George Alfred Townsend remarks in his "Early Politics of Delaware," the "Church of England ministers left the country and their flocks fell to the Methodists." Methodism therefore had its highest social status on the Delaware peninsula, where it succeeded the Anglican church.

March 27, 1778, Asbury writes in concealment at the house of his friend, Judge Thomas White, of Kent County, Delaware: "I intend to abide here for a season until the storm is abated. The grace of God is a sufficient support while I bear the reproach of men and am rewarded evil for all the good which I have

done and desire to do for mankind. I want for no temporal convenience and endeavor to improve my time by devotion and study.'' On the second of April, 1778, the Light Horse Patrol under Brigadier General Smallwood in pursuance of an order of Congress of 26th of March, 1778, came to the house and arrested Judge White and bore him off, leaving his wife and children with Asbury in great distress of mind, who spent the next day in fasting and prayer. Judge White having been seized upon the charge of being a Tory and a Methodist after five weeks' detention was allowed to return home on parole which Congress did not discharge until August 3, 1779 (Journal Congress, 1776, p. 30).[30]

Stevens in his ''History of Methodism'' says: ''In the year 1778 when the storm was at its highest and persecution raged furiously, Asbury advisedly confined himself to the little State of Delaware where the laws were rather more favorable and the rulers and influential men were somewhat more friendly. For a time he had even then to keep himself much retired. He found an asylum in the house of his firm and fast friend, Thomas White, one of the Judges of the Court of Common Pleas in Kent County. From this place of retreat he could correspond with his suffering brethren who were scattered abroad. The preachers often met him in the hospitable family of Judge White, and

[30] "History of the Methodist Episcopal Church," by Rev. Abel Stevens, Vol. I., pp. 307–314, 316, 159, 319, 321; Vol. II., pp. 173, 360. "Women of Methodism," Stevens, p. 220.

THE HOME OF HARRY DORSEY GOUGH, ON THE BEL AIR ROAD, TWELVE MILES FROM BALTIMORE, MD., WHERE BISHOP ASBURY WAS ENTERTAINED. ALSO PHILIP BARRATT, GOVERNOR RICHARD BASSETT AND JUDGE THOMAS WHITE WERE THERE FROM TIME TO TIME. IT WAS PARTIALLY DESTROYED BY FIRE BUT WAS REBUILT BY JAMES CARROLL IN 1823.

he privately held with them a conference in 1779. The family which thus gave refuge to him and to not a few of his brethren during this stormy period were notable in the early days of Methodism. Like that of Gough at Perry Hall,[31] of Bassett at Bohemia Manor and of Barratt at Barratt's Chapel, Kent, its name continually recurs in the journals of Asbury, Coke, Garrettson, Abbott and in other early Methodist publications.[32] Up to the time of his conversion, Philip Barratt was a member of the Church of England, as were his friends, Judge Thomas White[33] and Hon. Richard Bassett.[34]

[31] Henry Dorsey Gough was the friend of Judge Thomas White, Philip Barratt and Richard Bassett. His home, "Perry Hall," twelve miles from Baltimore, was where he entertained Asbury. He and his wife Prudence Gough were prominent Methodists. Their daughter Sophia Gough in 1787 married James Carroll. They number among their descendants James Carroll and Charles Ridgely Carroll, the Van Ness's, Ridgeleys, Sargents, Milligans, Poultneys, Shippens, Denisons and the Edwin Schenck's, all prominent families of Baltimore. "Encyclopædia of Methodism," by Matthew Simpson, 1878, p. 415. "Carroll Family," Old Kent, Maryland, by Hanson, Baltimore, 1876, p. 155. Lednum, Rise of Methodism (1859), chap. XXIII., p. 153. Life of Rev. Wm. Black of Nova Scotia—Recollections of an Old Itinerant, p. 191, 192, 193, 201.

[32] "Methodism in America," by John Lednum, pp. 265, 410, 267–270, 205, 206. Also see journals of Coke, Asbury and Abbott.

[33] Henry C. Conrad's, "Samuel White and Judge Thomas White," XL., Papers Hist. Soc. of Delaware, 1903. Also Lednum's "Rise of Methodism," p. 267. Judge White witnessed the signature of Philip Barratt to his deed donating the ground for Barratt's Chapel.

[34] Richard Bassett was born on Bohemia Manor, as was Philip Barratt, and they were always friends. Fourteen days after he became Governor on January 23, 1799, he appointed Andrew Barratt Judge of the Court of Common Pleas of the State of Delaware. (Deed Book F, Vol. II., folio 166, Kent Co.) The Delaware Mirror

He realized the annoyances sure to follow, or as it is ably put by Dr. Stevens: "These memorable historic families who though associated with the highest social circles of their times, counted not their opulence nor their lives dear unto them, choosing rather to suffer persecution with the people of God." Philip Barratt died on the twenty-eighth day of October, 1784, aged 55 years, two weeks before the memorable meeting of Bishops Coke and Asbury at the chapel now known by his name. By his will, dated May 18, 1783, and which was probated November 23, 1784, he devised his real estate to his children above named, and requested his friends, Judge Thomas White, Governor Richard Bassett and Richard Lockwood, to partition the same among them. His beloved wife, Miriam S. Barratt, and son, Andrew Barratt, he appointed executors.[35]

All church historians, including Bishop Simpson

of the Times, December 18th, 1802, states Governor Bassett removed Hall, Rodney and Dr. Tilton because they were republicans and not a republican remained in commission from Governor down to Constable. He drew and witnessed Philip Barratt's will. See Hon. Robert E. Pattison's "Life of Richard Bassett," XXIX., Papers of Hist. Soc. of Delaware; "Colonial Mansions," by Thomas Allen Glenn, 1899, p. 136; "Ancient Families of Bohemia Manor," by Rev. Chas. Payson Mallory, VII., Papers Hist. Soc. of Delaware, 1888; Lednum's "Rise of Methodism," p. 272, 1859.

[35] Dr. Edward White was the nephew of Judge Thomas White. Member State Convention to ratify U. S. Constitution, December 7, 1787. State Senate Kent Co., 1793. Member of House of Representatives with Philip Barratt in 1782. (Conrad's "History of Delaware," Vol. 1, pp. 155, 266, 276.) Dr. White became a Methodist in 1777, and in 1778 removed to Dorchester, Md. See Lednum's "Rise of Methodism," pp. 202, 220. After death of Philip Barratt of Barratt's Chapel he married his widow, Miriam Sipple Barratt.

RICHARD BASSETT

1735--1815

CAPTAIN CONTINENTAL ARMY; STATE COUNCIL OF DELAWARE, 1776–1786; UNITED STATES CONSTITUTIONAL CONVENTION, 1787; UNITED STATES SENATOR, 1787–1793; CHIEF JUSTICE COURT OF COMMON PLEAS, 1793–1798; GOVERNOR OF DELAWARE, 1797–1801; FRIEND AND POLITICAL ALLY OF PHILIP BARRATT, OF BARRATT'S CHAPEL; BUILT WESLEY CHAPEL, DOVER DELAWARE.

FROM COPY IN POSSESSION OF NORRIS S. BARRATT.

and Rev. Dr. J. M. Buckley, have fallen into an error in supposing that Philip Barratt was "Judge Barratt," who in point of fact was his son, and in this way Judge Andrew Barratt has received credit for his father's work in the vineyard of the Lord in addition to his own, which although of a different character was no less earnest or effective. Asbury pathetically notes in his journal, February 26, 1810: "Most of my old friends in this quarter have fallen asleep but their children are generally with me, and the three generations baptised—Dined with Philemon Green and lodged with Andrew Barratt—Preached at Barratts Chapel." Some time after the decease of Philip Barratt on Monday, March 28, 1809, Asbury paused there with no little emotion in his rapid course over the country; "I preached [he writes] at Barratt's Chapel and baptized some children. I had powerful feelings of sympathy for the children and grand-children of that holy man in life and death, Philip Barratt." When in extreme age shortly before his death on Friday, April 14, 1815, the veteran Bishop passed over the same region, for the last time, he ascended the old pulpit of Barratt's Chapel and preached once more, amid its hallowed memories, though in great feebleness of body. Judge Andrew Barratt, then fifty-nine years old, the son of his old friend, was there to welcome him to dinner. "Ah!" said the Judge, "I know that my father and mother thought more of him than of any other man on earth, and well does it become their son to respect

him." It must not be forgotten there was only eleven years difference in their ages. He took pleasure in his old age in recalling such recollections to early scenes and early friends continually occurring in his diary.[36]

JOURNAL OF FRANCIS ASBURY, N. BANGS, NEW YORK, 1821.

1779, May 3. Preached at Drawbridge to 40. (Barratt's), Vol. I., 238.

1779, June 16. Preached at Barratt's house. Vol. I., 240.

1779, August 8. Preached at Drawbridge to 300. (Barratt's), Vol. I., 246.

1779, August 22. Preached at Drawbridge to 300. (Barratt's), Vol. I., 248.

1779, September 5. Preached at Drawbridge to 300. (Barratt's), Vol. I., 249.

1779, October 3. Preached at Drawbridge to 200. (Barratt's), Vol. I., 252.

1780, March 20. Barratt's Chapel—Philip Barratt. Vol. I., 275.

1780, November 3. Barratt's Chapel—Quarterly meeting. Vol. I., 316.

1780, November 3. Stayed at Barratts. Vol. I., 316.

1780, November 5. Barratt's Chapel—preached. Vol. I., 316.

1780, November 6. Barratt's Chapel—preached. Vol I., 317.

1780, November 18. Barratt's Chapel—rode to and exhorted. Vol. I., 319.

1781, January 24. Barratt's Chapel—preached. Vol. I., 325.

1781, October 27. Barratt's Chapel—quarterly meeting. Vol. I., 352.

1782, September 27. Barratt's Chapel—preached 3 P.M. Vol. I., 360.

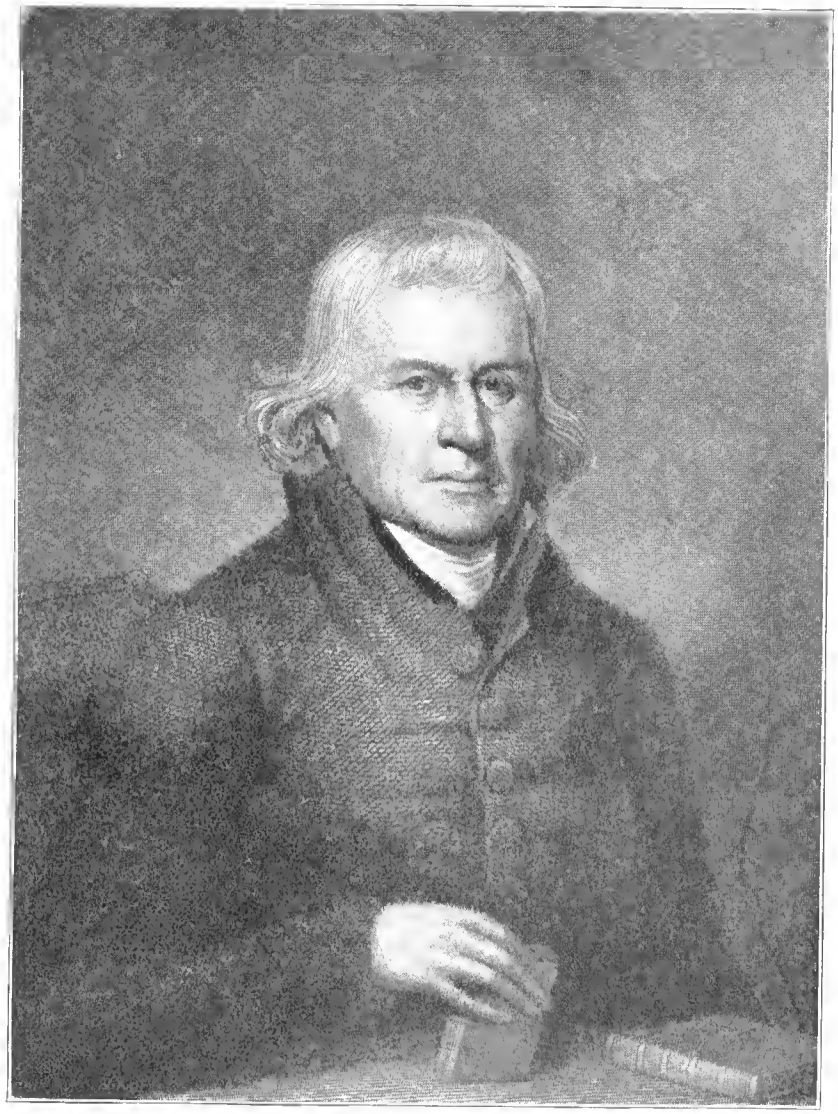
1784, October 2. Barratt's Chapel—preached. Vol. I., 374.

1784, November 15. Barratt's Chapel—met Thomas Coke. Vol. I., 376.

1789, July 31. Barratt's Chapel—preached. Vol. II., 52.

1791, September 16. Dr. Elijah Barratt built Chapel, Camden, Del. Vol. III., 143.

[36] Vol. II., Scharf's "History of Delaware," p. 1156.



BISHOP FRANCIS ASBURY

BORN, HANDSWORTH, STAFFORDSHIRE, ENG., AUGUST 20, 1745
DIED, SPOTTSYLVANIA, VA., MARCH 31, 1816

1809, March 27. Barratt's Chapel—preached and baptised. Vol. III., 261.

1810, March 25. Barratt's Chapel—Lodged with Andrew Barratt. Vol. III., 286.

1810, March 26. Barratt's Chapel—preached. Vol. III., 286.

1813, April 20. Barratt's Chapel—preached, dined at Dover. Vol. III., 346.

1815, April 14. Barratt's Chapel—preached, dined with Andrew Barratt. Vol. III., 379.

Upon Asbury's first appearance in Delaware as a missionary appointed by Wesley so earnest and convincing was he in preaching the Gospel that conviction and conversion in large numbers followed. He visited all parts of the Delaware-Maryland peninsula and was most successful in interesting and awakening not only the plain people, but some of the most prominent citizens and their families, who through him became servants of Christ and allied themselves with the Methodist Church. Dr. McConnell[37] places the number at one hundred thousand souls and laments, "The Church in America lost the most active part of its membership at the very time it was about to need them most. He found Delaware in extremis in a religious sense, but when he died the Methodist Church was not only organized but firmly established and mainly through his efforts. Genial in manner, persuasive in speech and a warm-hearted living exponent of the Gospel which he preached, he was one of those rare personalities whom contact with and labor among men always leave a lasting impression for good.

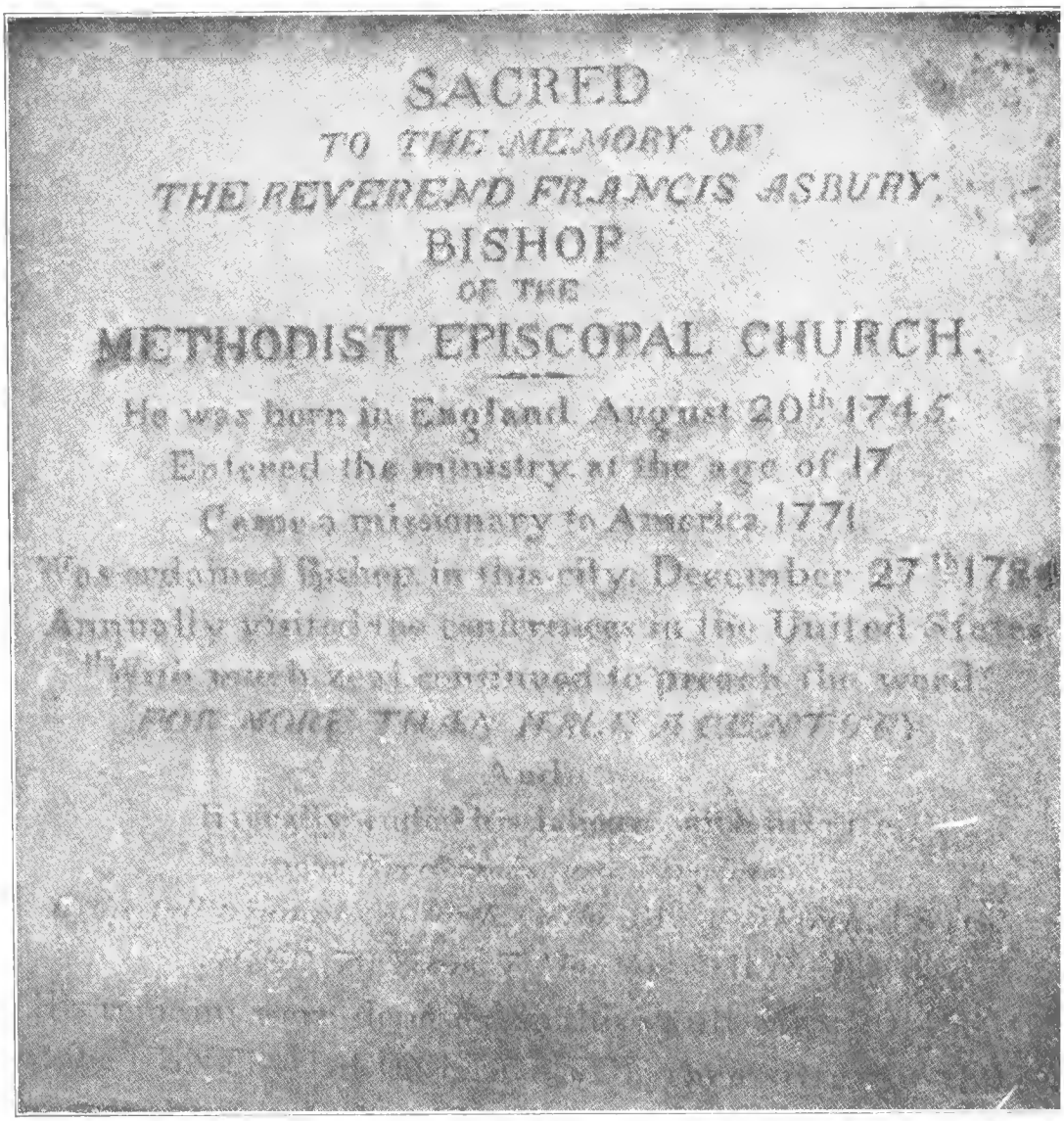
[37] Dr. McConnell's "The English Church in the Colonies," pp. 144, 171, 172.

As Dr. H. B. Ridgaway tells us: "He became at once the mighty personality around which Methodism gathered. What Washington was to the nation Asbury was to the Methodist Church—its center of strength. He was everywhere present animating by his zeal, guiding by his counsels and shaping into a living unity the widely scattered societies. He did not so much say to the preachers, Go, as, Follow where I go. His love of family, country, possessions, wit, comfort—all were placed on the altar of methodism.[38]

> 'He lived to turn his slower feet
> Towards the western setting sun,
> To see his harvest all complete,
> His dream fulfilled, his duty done.'"

Charles Chauncey in 1743 in his "Seasonable Thoughts" attacked revivalists in New England, and at the present day writers like T. M. Davenport, analyzing the psychology of revivals, decry emotional preaching by which religious enthusiasm is excited and tell us the path of Christian nurture and not revival rapture is the saner method of awakening the religious sense, but however this may scientifically appear now, the earnest methods pursued by Asbury and his preachers produced results of which no Methodist need feel ashamed, and it is admitted the fervor of their piety, and the enthusiasm of their methods

[38] Ridgaway, "Personnel of the Christmas Conference," 1885, p. 136.



BISHOP ASBURY, ON HIS WAY TO ATTEND THE GENERAL CONFERENCE AT BALTIMORE, DIED MARCH 31, 1816, AT THE HOUSE OF HIS FRIEND, GEORGE ARNOLD, IN SPOTTSYLVANIA, VA. HIS BODY WAS SUBSEQUENTLY INTERRED UNDER THE PULPIT OF THE EUTAW STREET CHURCH, BALTIMORE. THIS CHURCH IS BOUNDED BY EUTAW STREET, MULBERRY STREET, JASPER STREET, AND EUTAW COURT. BISHOP McKENDREE PREACHED THE SERMON. THIS SLAB INCLOSED THE DOOR OF THE VAULT AT THE BACK OF THE CHURCH. FORTY YEARS AFTER THE BODY WAS REMOVED, BUT WHERE IT WAS REINTERRED IS UNKNOWN.

tended to create a distinction between them and the lethargic clergy of the Church of England.[39]

Andrew, eldest son of Philip and Miriam Barratt, was born September 22, 1756, and on December 10, 1778, married Ann Clarke, daughter of Hon. John Clarke,[40] who was an earnest and highly esteemed Methodist. He was admitted to the Kent County bar in 1779. The positions of honor and trust he held—Sheriff 1780–1792; member of Constitutional Convention, 1792; Judge Court of Common Pleas and High Court of Errors and Appeals, 1799–1812; Speaker of the Senate, 1812–13 and 14; Commissioner under Act April 15, 1813, for general defence of State of Delaware; Presidential Elector, 1816 and 1820, besides other appointments by the Assembly— show the high regard in which he was held. He must have had great influence with the people of Delaware to have thus held public office almost continuously for forty years from 1780 to 1820, within one year of his death.[41]

On the tenth day of January, 1796, by a Deed of Emancipation duly recorded at Dover in Deed Book H, Vol. 2, p. 264, Andrew Barratt, to use his own words,

[39] "American Church Historical Series," Vol. 7, C. C. Tiffany, p. 45.

[40] John Clark, Member of Boston Relief Committee, Kent Co., July, 1774 (Vol. 1, Scharf 218), Member Constitution Convention, August 27, 1776, Kent Co.; Judge Court of Common Pleas, Kent Co., April 5, 1777, and again February 6, 1779, when he was commissioned Chief Justice (Scharf's "History of Delaware," Vol. I., 523 and 563).

[41] Conrad's "History of Delaware," p. 892.

"being fully persuaded that liberty is the natural birthright of all mankind and keeping any in perpetual slavery is contrary to the injunctions of Christ," for which reason "he did manumit and set absolutely free all his negroes, thirteen in all, so that henceforth they shall be deemed, adjudged and taken as and for free people."[42]

The question arises, Who persuaded Andrew Barratt to do this noble act? Why Asbury of course. Andrew Barratt, while regarded as well-to-do for his day, could not have been worth more than twenty-five thousand dollars, so his voluntary manumission of his slaves, without which he could not carry on his farm, who were worth in the market several thousand dollars in gold, for conscience sake alone, is a devotion to principle such as can only excite our warmest admiration and commendation when one stops to con-

[42] Scharf in Vol. II. of "History of Delaware," p. 1155, states Andrew Gray (the Grandfather of Hon. George Gray, now Judge of the Circuit Court of the United States) owned 465 acres and lived upon Bartlett's lot in 1775. This was devised to him by Andrew Caldwell (Kent Deed Book G, 2, 169), whose daughter, Jean Caldwell Gray, was first cousin of Miriam Sipple Barratt, wife of Philip Barratt. February 25, 1831, Andrew Gray sold this tract to Susannah Warren except his burial ground (Deed Book D, 3 p. 332, Kent Co.), and on p. 1169, Vol. II., Scharf states in a note, Drumner Gray, an aged freeman, who died in 1840, could be seen in his cart drawn by his oxen early Sunday morning on his way to Barratt's Chapel, where in the gallery the colored people worshipped in those days and held class meetings before the white folks arrived. Back of these historic walls of Methodism and of the more recent mortuary city of evergreen and marble are the graves of those early Christians of the colored race." Drumner Gray said the last herd of buffalo on Murderkill Neck was in a meadow on the farm of his master, Andrew Gray.

DR. ELIJAH BARRATT

SON OF PHILIP BARRATT, OF BARRATT'S CHAPEL. BORN APRIL 29, 1770; DIED APRIL, 1809; STUDIED MEDICINE UNDER HIS BROTHER-IN-LAW, DR. NATHANIEL LUFF; READ IN 1791 ESSAY ON INFLUENZA BEFORE DELAWARE STATE MEDICAL SOCIETY, OF WHICH HE WAS A MEMBER; MARRIED MARGARET FISHER, A DESCENDANT OF JOHN FISHER, WHO CAME ON THE "WELCOME" WITH WILLIAM PENN. (See Fisher Genealogy.)

sider the financial sacrifice involved. It speaks well for Methodism and her teaching which was opposed to slavery. It required great moral qualities to do as he did and too much credit cannot be accorded him for it. His father Philip Barratt, his brothers Caleb Barratt and Dr. Elijah Barratt, and a cousin Samuel Barratt also manumitted their slaves. The fact that two of these deeds were acknowledged before "Andrew Barratt, one of the Judges of the Court of Common Pleas of the State of Delaware," is more than a coincidence.[43] In Andrew Barratt's family Bible are the following entries in his handwriting:

"Mariah, daughter of Bet, was born in May, 1813. This child I gave to Sack, its father, at the death of the mother, which happened in February, 1814, same day after my son."

"Bill, the son of Liza, was born August 10, 1813. Harriet, daughter of Liza, was born, February, 1818. Negro Comfort, formerly the property of Grandmother Sipple (nee Mary Hunn, wife of Waitman Sipple, Jr.), is supposed to be 74 years of age Christmas Day, 1813. She departed this life winter of 1817 about 80 years of age."

Andrew Barratt took a lively interest in all that ap-

[43] Manumissions, Caleb Barratt, Deed Book K, Vol. 2, p. 227, Dover, Kent County, Delaware, 1808; Manumissions, Caleb Barratt, Deed Book Q, Vol. 2, p. 74, Dover, Kent County, Delaware, 1815; Manumissions, Caleb Barratt, Deed Book G, Vol. 2, p. 11, Dover, Kent County, Delaware, 1801. Dr. Elijah Barratt built a Chapel at Camden, Delaware, September 16, 1791. See Asbury's Journal, Vol. II., 143. Dr. Barratt was Justice of the Peace, 1793. Scharp, "History of Delaware," Vol. I., pp. 473–483; Vol. II., p. 1133.

pertained to the Chapel upon which he expended the sum of $1,000 after the death of his father. He is described physically as a large, fine looking man and is always spoken of as the "pious Judge Barratt" upon the authority of Asbury, in whose journal his name frequently appears but always in brief, though significant allusion. Such (says Stevens) were some of the influential supporters of Asbury in his persecutions when the Revolutionary storm swept over the country. They protected him and at last procured him liberty to travel and preach. He seems to have had peculiar success in gathering about the Methodist standard in these days of its humiliation, devout families of the higher classes. In most of the middle provinces there were now examples of wealth and social influence consecrated to the struggling cause; opulent mansions opened with pious welcome to the travel worn itinerants, and made not only asylums for them but sanctuaries of worship for their humble people. On Sunday, November 15, 1784, wearied and worn by travel and preaching he arrived on Sunday during public worship, at his friend Barratt's Chapel. A man of small stature, ruddy complexion, brilliant eyes, long hair, musical voice, and gowned as an English clergyman was officiating. Asbury ascended the pulpit and embraced and kissed him before the whole assembly, for the itinerant recognized him as another messenger from Wesley come to his relief after the desertion of all his English associates, a man who had become a

chieftain of Methodism in England, Ireland and Wales only second to Wesley himself. This man whom Asbury mourning his death years afterwards, characterized him as "the greatest man of the last century in Christian labors," not excluding Whitfield or Wesley, represented in the humble pulpit of Barratt's Chapel the most momentous revolution in American Methodism. He was the Rev. Thomas Coke, LL.D., of Jesus College, Oxford, but now the first Bishop of the western hemisphere. Asbury's consecration to the episcopate was the first Protestant ordination of the kind in the new world, but Coke's was the first for it. Lednum mentions the following chapels in Delaware at the time of Coke's arrival in America. *Kent County,* Forest, Barratt's, White's, Bethel and Moore's. In *Sussex County,* Cloud's, Blackiston's, Friendship in Thoroughfare Neck, and Wesley Chapel in Dover.

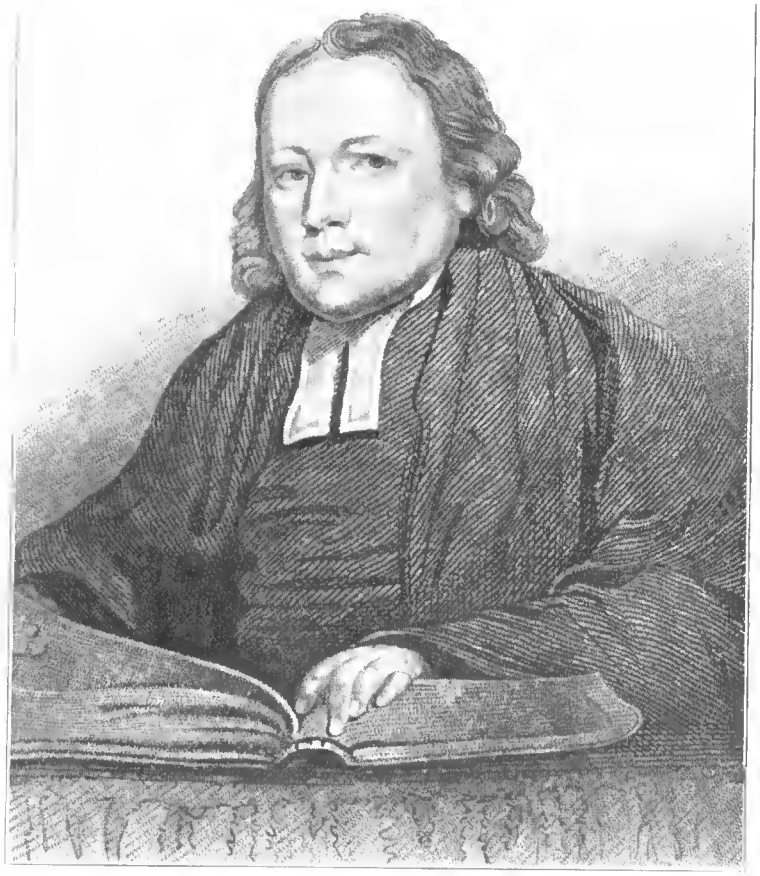
Up to the close of the year 1784 "the people called Methodists" in this country, as in England, were simply "societies," under the supervision of Mr. Wesley, none of their preachers being permitted to baptise or administer the Lord's Supper, but being required to counsel and direct all the members to follow their example in seeking these sacred ordinances at the hands of ministers who had been ordained by Bishops of the Established Church of England. There is small wonder that some of them, preachers as well as not a few of their people, grew very restive under such irritating restriction; especially after Lowth, Bishop of

London, refused Wesley's request to ordain at least two priests who could administer the sacraments to American Methodists,[44] but the affectionate reverence felt for Mr. Wesley and the towering influence of his American representative, the intrepid and self-sacrificing Asbury, had hitherto stayed the rising tide of dissent, with a brief exception of very limited extent. Now, however, the United States had been recognized by Great Britain as an independent nation, and ecclesiastical independence was naturally coincident with civil and political freedom. Wesley did not intend it to be a separate church but a missionary movement within the Church of England, of which he was a member and which he believed to be the best church in the world. Dr. McConnell sums it up by stating: "But the great spreading branch grew too heavy to be sustained by the slender stem of the American Church, and it broke away by its own weight."[45]

Mr. Wesley showed himself equal to the demands of the situation. Hence his carefully prepared plan for organizing his American societies into an inde-

[44] Steven's "Methodism," p. 75. McMaster's "History of the People of the United States," Vol. I., p. 56.

[45] Dr. McConnell's "English Church in the Colonies," pp. 171–172. Thomas Vasey, two years after his arrival, for some reason accepted reordination at the hands of Bishop William White of The Protestant Episcopal Church. He soon afterwards returned to London and accepted a curacy. But the old Methodist habit was strong, and he returned to the Wesleyan connection and was stationed at City Road Chapel, where he read the liturgy of the Church of England as Mr. Wesley's will directed. He subsequently lived in Leeds, where he died, December 27, 1826.



REV. THOMAS COKE, LL. D.

THE FIRST BISHOP OF THE METHODIST EPISCOPAL CHURCH IN AMERICA, WHO WAS PREACHING AT BARRATT'S CHAPEL, SUNDAY, NOVEMBER 14, 1784, WHEN REV. FRANCIS ASBURY CAME UP IN THE PULPIT

pendent Episcopal Church. Having ordained two of his preachers, Richard Whatcoat and Thomas Vasey, deacons and elders, he set apart Thomas Coke, LL.D., a presbyter of the Church of England, and one of his own most accomplished and efficient helpers, as superintendent of the Methodists in North America, consecrating him for the same, after the form of the Church ritual, by prayer and the imposition of his hands, with those of two other presbyters. This occurred September 2, 1784, Dr. Coke being appointed by Mr. Wesley to act jointly with Mr. Asbury. With Messrs. Whatcoat and Vasey, the doctor landed in New York, November 3, and in two days reached Dover. He states in his journal: "Here we were kindly received by Mr. (Richard) Bassett, of the Executive Council, who is building us a large chapel. Here we met Freeborn Garrettson. Sunday, November 14, Richard Whatcoat preached in the courthouse at 6 a.m. to a very good congregation. About eleven o'clock we arrived at Barratt's Chapel, so called from our friend who built it, and who went to heaven a few days ago. In this chapel in the midst of a forest I had a noble congregation to whom I endeavored to set forth the Redeemer as our 'wisdom, righteousness, sanctification, and redemption.' After the sermon a plain, robust man came up to me in the pulpit and kissed me. I thought it could be no other than Mr. Asbury, and I was not deceived." In his journal Mr. Asbury has this reference to the meeting: "Sunday, 14, I came to

Barratt's Chapel; here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat. We were greatly comforted together." Evidently he had heard the sermon, for he adds, "The doctor preached on 'Christ our wisdom, righteousness, sanctification, and redemption.'" The occasion was a quarterly meeting at which were present "fifteen of the preachers and a host of the laity." One of the latter thus describes the scene: "While Coke was preaching Asbury came into the congregation. A solemn pause and deep silence took place at the close of the sermon, as an interval for introduction and salutation. Asbury and Coke, with hearts full of brotherly kindness, approached, embraced and saluted each other. The other preachers, at the same time, were melted into sympathy and tears. The sacrament of the Lord's Supper was administered by the doctor and Whatcoat to several hundred, and it was a blessed season to many souls, while in the holy ordination they discerned, through faith, the Lord's body and showed forth His death. It is the more affecting to my memory as it was the first time I ever partook of the Lord's Supper, and the first time that the ordinance was ever administered among the Methodists (in this country) by their own regularly ordained preachers." So writes Ezekiel Cooper, then a young man of twenty-one, who was induced at this meeting to join the itinerant ranks, and subsequently became one of the most

PHILIP BARRATT HOMESTEAD—1760

KENT COUNTY DELAWARE

WHERE BISHOPS COKE AND ASBURY AFTER THEIR MEETING ON SUNDAY NOVEMBER 14th 1784, AT BARRATT'S CHAPEL, DINED WITH MRS. MIRIAM BARRATT WIDOW OF PHILIP BARRATT, AND ELEVEN PREACHERS AND HELD THE COUNCIL WHICH RESULTED IN FREEBORN GARRETTSON BEING SENT TO SUMMON THE PREACHERS TO THE CHRISTMAS CONFERENCE AT BALTIMORE AT WHICH THE METHODIST CHURCH WAS ORGANIZED

useful and distinguished preachers of Methodism.[45a] Dr. Coke adds: "I administered the sacrament, after preaching, to five or six hundred communicants, and held a love feast. It was the best season I ever knew, except one in Ireland. After dining with eleven of our preachers at Sister (Miriam) Barratt's about one mile from the chapel, Mr. Asbury and I had a private conversation on the future management of our affairs in America. He informed me that he had received some intimation of my arrival on the continent and that he thought it probable I might meet him that day and have something of importance to communicate to him from Mr. Wesley, and that he had therefore collected a considerable number of preachers to form a council; and if they were of opinion that it would be expedient immediately to call a conference it should be done." The council of preachers unanimously decided to call a Conference of all the preachers to meet in Baltimore on Christmas Eve; and Freeborn Garrettson was sent off to give notice throughout the connection. Dr. Coke further records that "Mr. Asbury and I have agreed to use our joint endeavors to establish a school or college. I baptized thirty or forty infants and seven adults. We had indeed a precious time at the baptism of the adults."

These are the facts that invest Barratt's Chapel with rare historic interest:

[45a] Rev. Ezekiel Cooper baptised the late Ambassador to England Thomas F. Bayard in the rites of the Methodist Church.

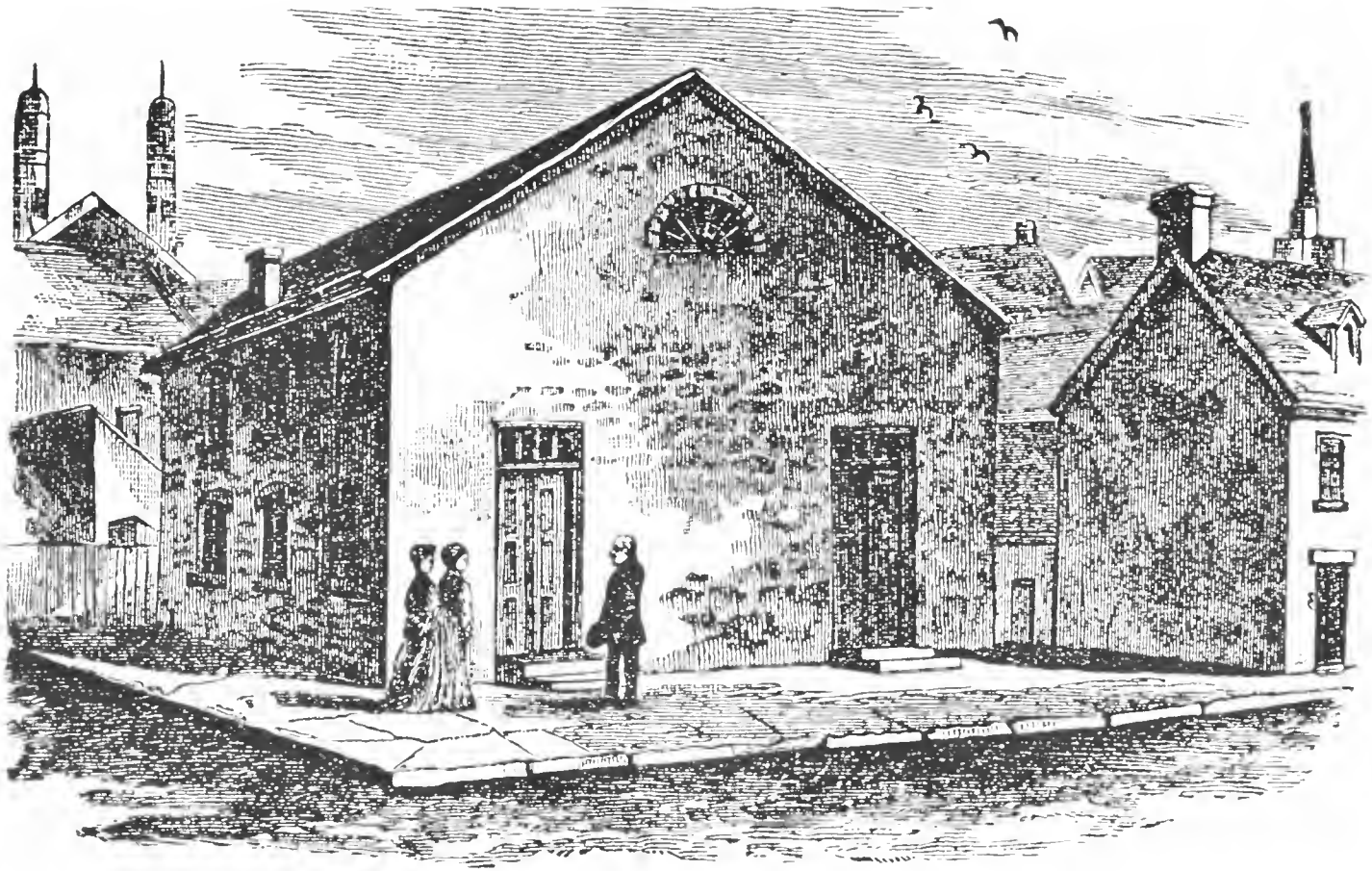
1. The place in which Dr. Coke and Mr. Asbury first met.

2. The place where sacramental ordinances were first administered in this country by duly authorized Methodist preachers to Methodist communicants.

Stevens says, "Thus we reach again the memorable interview at Barratt's Chapel, and here in the forest solitudes the momentous scheme of Coke's mission are fully disclosed. The first general conference of American Methodists was appointed, and Garrettson set off like an arrow to summon it together and the project of Dickins for a Methodist College revived. It was with prayerful counsels, sacramental solemnities, liberal devisings and with singing and shouting that the young denomination prepared in the Woodland Retreat to enter upon its new and worldwide destinies."

The Christmas Conference or the First American General Conference was held in Lovely Lane Church in Baltimore, Md., on Friday, December 24, 1784. Garrettson had sped his way over 1,200 miles in six weeks, summoning the itinerants to the Conference, and on his return found sixty out of eighty ministers present.[46] Bishop Coke on taking the chair presented his credentials, and in accordance with Mr. Wesley's design, says Mr. Asbury, it was agreed "to form ourselves into an Episcopal Church and to have Superintendents, Elders and Deacons." The laymen did not

[46] Dr. Bang's "Life of Garrettson," p. 146.



LOVELY LANE CHURCH

BALTIMORE, MD.

participate in this convention and were therefore not bound by it, but the new form of church government met with their approval. Dr. Buckley says: "The prayer-book was regularly used in these early days at least once on Sundays. Asbury even appeared in canonicals, but sturdy Jesse Lee rebuked him for it and the gown and band disappeared."

The Lovely Lane Church in Baltimore is no more. It was torn down in 1787 by William Wilson & Son, tea merchants, whose warehouses on what was Lovely Lane, now German Street extended, were partly built of its materials. These warehouses in turn have disappeared and the ground is now occupied by the Merchants' Club on German Street east of Calvert Street. The destruction of the Lovely Lane Church where the actual organization of the Methodist Church took place was a sacrilege and should not have been permitted.

The American Methodist Historical Society has placed this tablet to mark the spot: "*Upon this site stood from 1774 to 1786 the Lovely Lane Meeting House in which was organized December, 1784, The Methodist Episcopal Church in the United States of America.*"

Now a word as to Methodism itself. As your late Chief Justice Lore truly said, Methodism is easily a leader in American Protestantism.

Methodism and Americanism, so to speak, are closely akin.

Each was a protest against tyranny and corruption

of the old world. The one against religious corruption and vice; the other against civic corruption and licentiousness.

Each repudiated and broke loose from the forms and systems of the old world and started on new lines, with unbounded freedom, seeking new ideals and higher possibilities of human development.

The psalmist tells us to "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."[47]—And this I have endeavored to do. To use the eloquent words of the Rev. Frederick Merrick: "We have spoken much, and very naturally and properly of Methodists and Methodism, of Methodist doctrines and Methodist usages. It could not have been otherwise. We have spoken eulogistically, perhaps at times too much so, but let not those of other church organizations who have heard or who shall read, these utterances, deem this an evidence of a narrow sectarianism. We claim to be liberal—to be truly catholic. We ought to be so. Not only is this the spirit of our common Christianity, but it was eminently the spirit of our founder. To all who honor and love our Lord Jesus Christ in sincerity and truth, we say Hail, all hail, the blessings of the highest be upon you. Gladly will we join hands with you against the common foe, fighting the good fight of

[47] Psalm XLVIII: 12 and 13.

REV THOMAS E. MARTINDALE, D. D.

MEMBER OF WILMINGTON CONFERENCE. HE IS THE GREAT-GRANDSON OF PI
BARRATT. HE DISTINCTLY REMEMBERS HIS GRANDMOTHER, MIRIAM BARRATT,
MARRIED JOHN MARTINDALE. HE IS (1911) PASTOR OF THE ASBURY METHC
EPISCOPAL CHURCH AT SALISBURY, MD.

faith until the kingdoms of this world have become the Kingdoms of our Lord.

When Barratt's Chapel was projected a prominent man inquired what use was to be made of it. Being informed it was to be a place of worship for the Methodists, his reply was, "It is unnecessary to build such a house, for by the time the war is over a corncrib will hold them all." History shows this person's fears were not realized. No corncrib ever constructed could hold even a fraction of them, as they are today a world-wide Christian communion. Its regular clergy numbers over twenty thousand, its actual membership over six million, four hundred and seventy-seven thousand, two hundred and twenty-four communicants, and its adherents fifteen millions of souls. And that there may yet be a closer communion is foreshadowed by the suggestion of Hon. Robert W Perkes, M.P for Lincolnshire, at the annual conference in England held in London, July 18, 1907, viz: "The establishment of Methodist bureaus in all parts of the world for mutual aid."

As a nation, says George William Curtis in his oration on Mr. Lowell, we did not invent the great monuments of liberty, trial by jury, the habeas corpus, constitutional restraint, the common schools, of all of which we were the civilized heirs with civilized Christendom. So the Episcopal Church did not create episcopacy, nor extemporize a liturgy, nor invent a creed. To apply to the church what Mr. Curtis says of the

state, "the higher spirit of conservatism was its own and it cherished a reverence for antiquity, a susceptibility to the value of tradition, an instinct for continuity and development, an antipathy to violent rupture —the grace and claim of an established order. And can we not say this is equally true of the Methodist Episcopal Church?[48]

The time has now arrived when the trustees of Barratt's Chapel, through their Pastor Rev. F. J. Cochran, have asked permission of this Wilmington Conference to raise an endowment of $50,000 and place the fund in charge of the Board of Home Missions and Church Extension of the Methodist Episcopal Church to insure its preservation for all time. This object must appeal strongly to all American Methodists when called to their attention. A little from each one cannot fail but attain the sum desired from the Methodist Church at large, because Barratt's Chapel is the little crystal spring, the source from which flowed the mighty river of Methodism.[49]

[48] "American Church History," by Chas. C. Tiffany, p. 290.

[49] At Wilmington Annual Conference held March 17, 1911, Judge Norris S. Barratt, of Philadelphia, was presented to the Conference, and spoke with reference to the proposed endowment for Barratt's Chapel. The bible of Judge Andrew Barratt, used in the Chapel by Thomas Coke, Francis Asbury, Richard Whatcoat, Ezekiel Cooper and others was exhibited for Conference examination.

Rev. F. J. Cochran, Pastor of Barratt's Chapel, presented the following:

"*Whereas,* It has been predicted time and again that Barratt's Chapel would be abandoned as a place of worship on account of its proximity to other churches, which have been erected during the nineteenth century.

REV F J. COCHRAN

PASTOR OF BARRATT'S CHAPEL, 1911

Do not let it be said of us at least as far as Barratt's Chapel is concerned:

"They all are passing from the land,
Those churches old and gray,

"We the trustees of said chapel, desiring to provide for the future prosperity and continuance of public worship at this place, made sacred by the pioneers of Methodism, the meeting place of Bishop Thomas Coke and Francis Asbury, the place in America where the Sacrament of the Lord's Supper was first administered by a regularly ordained minister of the Methodist Episcopal Church, and the place at which announcement was made of the First General Conference of Methodist ministers now called the 'Christmas Conference,' to meet, which they did on Friday, December 24, 1874, at Baltimore, Md.

"*Resolved,* That acting on the advice of our pastor, the Rev. F. J. Cochran, we endeavor to obtain an endowment for Barratt's Chapel, and kindly request of friends and the church at large their approval and cheerful assistance for this worthy object.

"JAMES W. GRIER,
"WILLIAM E. DAVIS,
"CALEB B. WILLIAMS,
"ROBERT J. RUSSELL,
"WALTER S. CAMPER,
"LUTHER R. ROBBINS,
"Trustees Barratt's Chapel and Cemetery.

"December 2, 1910.

"On hearing this the quarterly conference took the following action:

'We, the members of the quarterly conference of Magnolia charge (of which Barratt's Chapel is a part) in quarterly conference assembled, December 19, 1910, heartily endorse the action of the trustees of Barratt's Chapel, December 2, 1910, concerning the endowment for the chapel, and earnestly recommend the Wilmington Annual Conference of the Methodist Episcopal Church, at its next session in Wilmington, Delaware, March 15, 1911, to favorably recommend the endowment of this historic place to the Methodist Episcopal Church and to American Methodism in general.

"H. C. JOHNSON,
"*Secretary.*
"R. K. STEPHENSON,
"*District Superintendent.*"

In which our forefathers used to stand
In years gone by to pray."

Our ancestors built Barratt's Chapel and helped to organize Methodism for love of God and desire to ben-

Resolved, That the Pastors be requested to bring before each congregation Barratt's Chapel Endowment, and secure free will offerings and

Resolved, That we request the District Superintendents to present this matter to at least one of the Quarterly Conferences of each charge during the year.

On motion of R. K. Stephenson the resolution was adopted as read and on motion of W. E. Tomkinson, the funds were ordered deposited with the Board of Home Missions and Church Extension. (Journal Wilmington Conference, 1911, p. 31 and 38.)

PHILADELPHIA ANNUAL CONFERENCE
PARK AVENUE CHURCH, PHILADELPHIA.

AFTERNOON SESSION, TUESDAY, MARCH 21, 1911.

"Judge Norris S. Barratt and F. J. Cochran addressed conference."[50]

[50] From the Journal of the Philadelphia Conference, 124th session, p. 85.
The Hon. Norris S. Barratt, Judge of Court of Common Pleas No. 2, Philadelphia, and F. J. Cochran, pastor of Barratt's Chapel, were introduced and addressed the Conference."

"Endowment Plan for Barratt's Chapel Endorsed.—J. D. C. Hanna presented the following, which was adopted:

"*Resolved* 1, That we have heard with great pleasure the admirable historical address of Judge Norris S. Barratt, and the address of Rev. F. J. Cochran, and we are in full sympathy with the movement to preserve Barratt's Chapel. We join the Wilmington Conference in endorsing the action pertaining to the Barratt's Chapel Endowment."

"*Resolved* 2, We recommend to the pastors that they present this cause to each of their congregations during the year, and if practicable secure a free-will offering for the same.

"*Resolved* 3, We recommend that the District Superintendents present the subject to at least one of the Quarterly Conferences of each charge during the year."

efit man. It stands today a shrine reared by their work and self-denial and speaks in no uncertain tones to the American Methodist of their humility and faith. Methodists will never forget what they did there. The duty of Methodists today is to preserve Barratt's Chapel, the cradle of Methodism, that it may always be maintained for the glory of God with all its thrilling associations for the instruction and the inspiration of Methodists yet unborn.

One hundred and Twenty-Seventh Session of Baltimore Annual Conference—Sixth Session, Washington, D. C., April 3, 1911.

Barratt's Chapel, C. M. Levister offered the following resolution and it was adopted.

Resolved, That we commend the purpose of the Wilmington and Philadelphia Conferences in their efforts to perpetuate the historic Barratt's Chapel through a sufficient endowment, and that we will aid them in this laudable endeavor in every feasible way.

E. L. HUBBARD,
W. W. BARNES,
C. M. LEVISTER.

(Journal of Conference, 1911, p. 53.)

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